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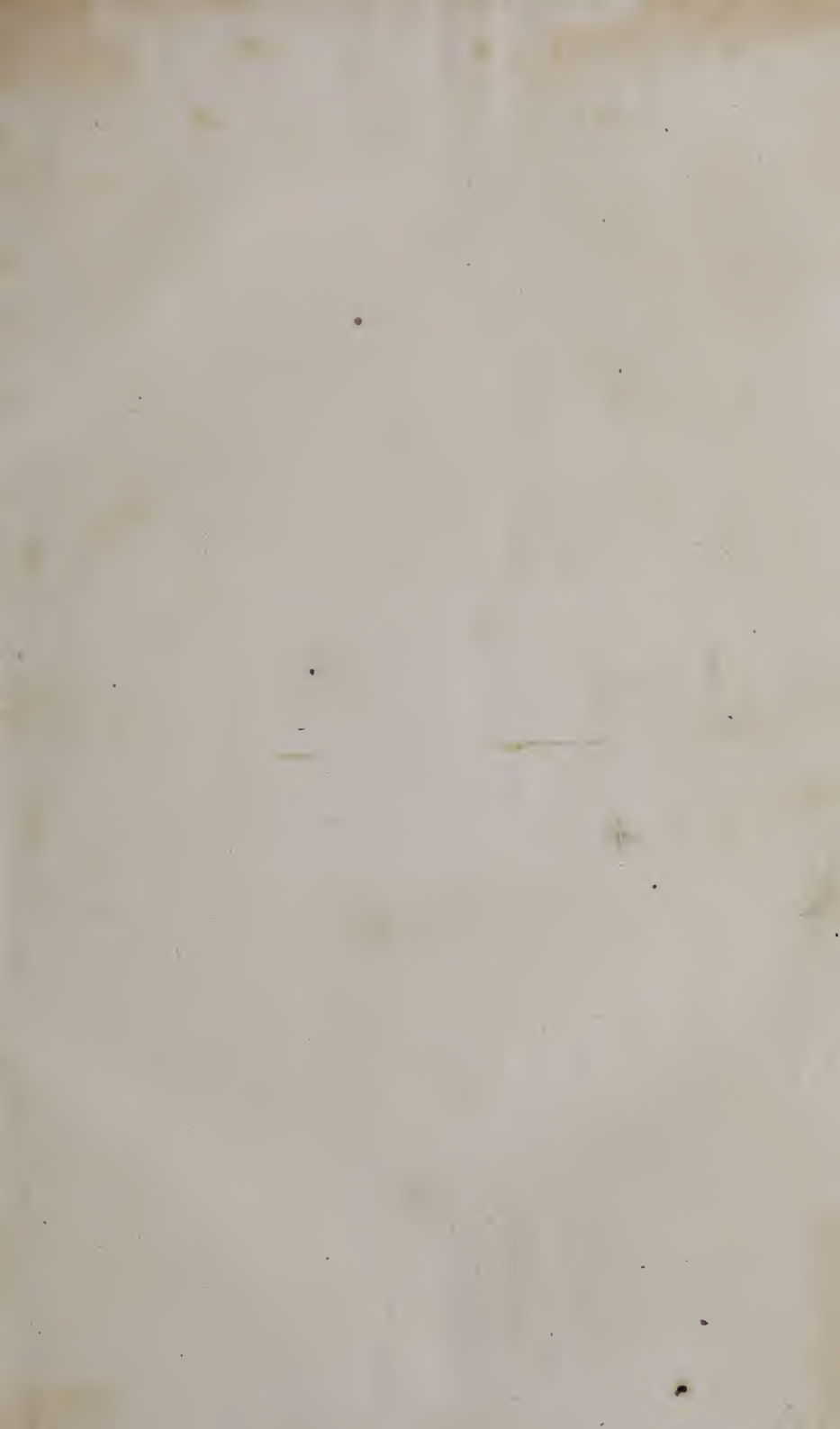
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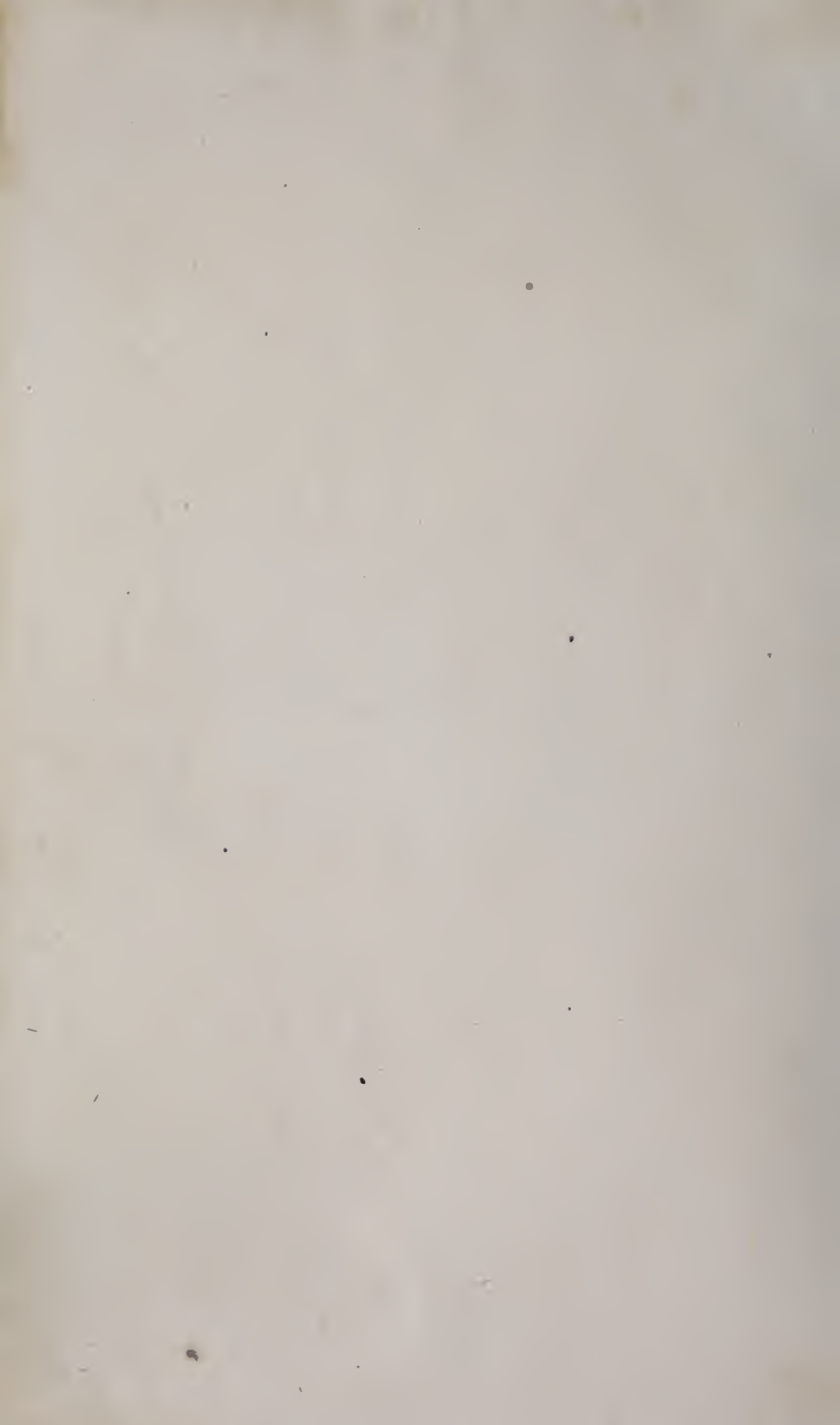
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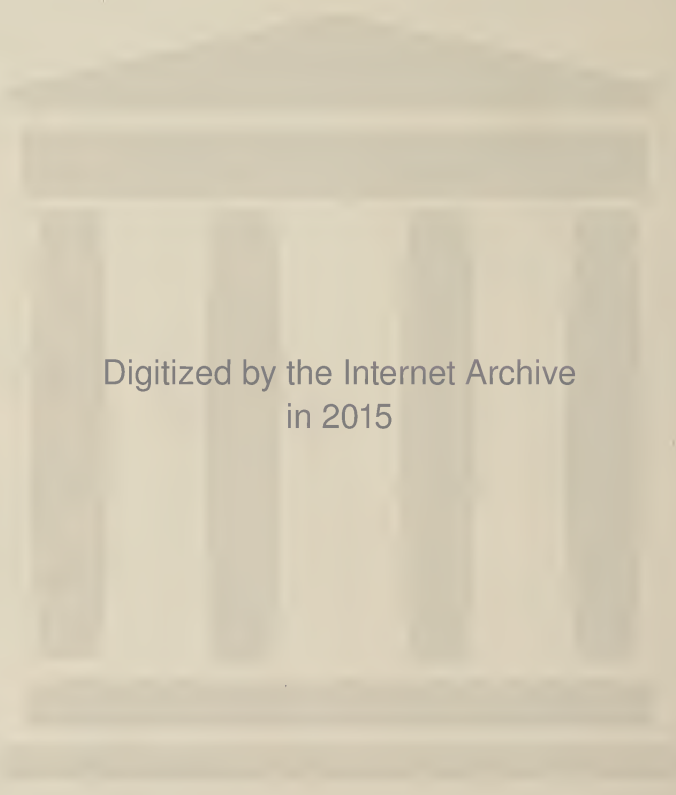
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VOL. V.

OCTOBER, 1854.

No. 10.

A FEW WORDS TO THE FRIENDS OF THE SOCIETY.

BRETHREN:—The Summer is ended, and the Autumn commenced. During the hot weather our receipts of course could not be as great as in the more favorable seasons of the year. But now the time for increased *giving*, as well as increased *doing*, has commenced. Will not our friends be so kind as to exert themselves in behalf of our Society at this season? Our operations are continually extending. Outlays greater than common have now to be encountered, especially in reference to missions in South America. The appeals from France, Italy, Ireland, Belgium, and Canada are pressing. The work at home must be enlarged. There are many important places where we still have no Missionaries. Brethren, your help is now greatly needed.

POPERY:—A COMMUNICATION.

(By the Rev. J. GRAHAM, once a Missionary of the Society.)

Popery possesses no moral element in the abstract, and its moral effects on the community are the result of man's moral agency, not of any moral cause in the system itself. The character of popery from its origin has proved it to be an elaborate political combination against the liberties of mankind, headed by a nominal representative in the power of a foreign monarch, who assumes the authority of Heaven to ratify his pretensions to universal dominion upon earth. Popery is modernized paganism, with christianity for a sign-board—the name of religion enthroned in power, and surrounded by the homage of idolatrous multitudes. Wherever its influence has been felt, it has become universally notorious for the passions it has excited and the effects it has produced. Its history in every country, and in every age, since its origin, has been written in the blood of the victims its

cannibal disciples sacrificed, and the moral horrors of the revolutions it instigated. Although possessed of *no family* moral elements, its resources as a disturbing force, for shaking the foundations of social and moral order, are potent and diversified, and always prolific of mischief. From the bull-shop of the pope, to the altar of the hedge-priest, go forth influences which equally affect the destinies of institutions, and the blasts of nations. To prostrate literary institutions, or pervert them to its own purposes, and proscribe the liberty of the press, have been objects for the carrying out of which no sacrifice has been deemed too great on the part of its disciples; and they have been more or less successful. Mailed ecclesiastics are still busily employed in every country arresting the progress of mind, and Jacob-like, wrestling with the angel of light. Superstition and ignorance, corruption and despotism in the most degrading forms, hail them as their champions and apostles. Popery gives employment to every gross passion, and scope for the development of every depraved instinct. These passions and instincts, however, are exercised or restrained with considerable discretion, and are combined or individualized in their activity, as circumstances suggest or necessity requires. Its self-adopting powers to the conventional usages of society are as wonderful as its agencies are numerous. In France it is refined and infidel, and bows with equal facility to a despot, and a god, because the despot happens to be a votary. In England popery is the *ostensible* friend of liberty, and the people whisper treason—speak sympathetically against oppression, because the sovereign and the constitution are hopelessly Protestant. In Ireland it is brutal and despotic, because the majority are the serfs of an ignorant and immoral priesthood, who know no law but what one passion inflicts upon another, and whose moral and political creed consists of hatred to the British government, because of its being Protestant. In America it is loyal to democracy, because it entertains a vigorous hope of being yet able, through the multitude of its dupes, to subvert our popular liberties, and assert its dominion over our republic of mind. In Rome, the political arsenal of the system, it preaches peace by the cannon's mouth in hoarse coercive thunders, and *ten thousand* French bayonets, by which it persuades its votaries and victims to virtue. There Pio Nono reigns over a red land by a judicature of blood, and drags his faltering footsteps over the ashes of freedom. Its mockery of government consists of a corporation of cardinals, and the people a pack of social cyphers.

“The writer is of opinion however, that Popery, notwithstanding its numerous agencies and increased activities, is far from being on the increase, America alone excepted. In Ireland, its stronghold for many years past, its mechanical existence is simply sustained by the administration of *earthly drugs*, and is everywhere struggling with death. During these last few years many thousands in that priest-trodden island have renounced the

errors of Romanism and joined the Protestant ranks. There the greatest enemy to popery, and the most obtrusive of all reformers, *gospel intelligence*, is everywhere at work, invading every territory of despotism, knocking at the door of every palace, the cottage of every peasant, and the hovel of every serf; striking down priest-craft, dissipating antiquated error, ascending the steps of the altar itself, and sowing the seeds of discord among the very guardians of ignorance.

"I would not confound the tree of knowledge with the tree of life, but rejoice in the prevalency of universal intelligence which gives peculiar character to our age, and prepares the public intellect for the reception of the Gospel. Men are beginning to think, and thought refuses to be confined by the restrictions which antiquated ignorance imposes, and refuses to be instructed in lessons composed of the dotage of the mother of harlots. Through the medium of the missionary and the press, the banner of mind is being everywhere unfurled against mummery, teaching every man upon earth that he has a Father in Heaven.

"Popery, as the enemy of God and man, ought to be arrested in its progress by every legitimate means at our disposal, hoping that through the Divine blessing the day is not far distant when that great moral upas-tree, beneath whose pestiferous shade all hope languishes, and all virtue dies, shall no longer cast its blighting and death-producing shadow over the souls and bodies of men."

Mr. Graham added to his Communication the following agreeable item of intelligence.

"A few months ago I had the pleasing duty to perform of baptizing a Roman Catholic, the parent of six children, who in a revival on 'my charge' was savingly converted to God. This was done in presence of a large congregation. It was a time of much joy to God's people then present."

THE PILGRIM FATHERS, OR THE MAN-CHILD OF THE APOCALYPSE.

In a work entitled: "*The Apocalypse Unveiled*," the ingenious hypothesis is set forth that the Origin and Destiny of the United States are distinctly referred to, and the moral influence of their political institutions on the nations of the earth described with the certainty of history, in Divine Prophecy. To this we do not see any insuperable objections. If we consider the position and influence, present and prospective, of this vast country, the nature of its wonderful political institutions, it seems to us quite as probable that it is a subject

of prophecy as any of the nations—some of them barbarous enough, and whose influence was by no means as extensive as that of our country,—to whom Prophecy is believed by almost all interpreters to refer.

We cannot go into a consideration of the facts and train of reasoning pursued by the author, for these are too long for our Magazine. We can only present to our readers a mere outline of his theory.

The text from which the author of "The Apocalypse Unveiled" draws his theory upon this particular subject, is the second and fifth verses of the twelfth chapter of the "Revelation." The woman there described as seen by the Prophet was "clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a *man-child* who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." All those symbols in the writings of the Prophet are intended to foreshadow future events in civil and ecclesiastical history. The present symbol the author considers as representing the origin and establishment of the Church of England, out of which grew the Pilgrim settlement in New England. In that view he speaks of it as follows:

"The peculiar situation of the woman referred to in the second verse very forcibly expresses the *intestine* discord and unappeasable contentions which arose in the Church of England in the reign of Elizabeth. I shall just glance at these jarring circumstances here, having had occasion to speak more fully of them under the fourth seal.

"Archbishop Laud was pertinaciously attached to the *forms and ceremonies* of religious worship; and so bigoted was he in the observance of them as almost to exclude due attention from the vital principles of godliness. His manner of conducting religious worship gave offence to many, and led them to fear that the spirit of Popery was still present in the Church of England. They went a step further, and demanded the removal of some things and a change in others, until what was at first a difference of opinion only, now became matter of public and general strife. Members of Parliament did not hesitate to express, in their official station, their abhorrence of the close resemblance to the Romish worship which they imagined they discovered in the Church of England, while people in the ordinary stations of life complained bitterly against what was termed, in popular phrase, the 'Popish customs.' These obtained the name of Puritans, by their zeal to purify the Church from the taint of Popery.

"These contentions were carried to such lengths that Elizabeth deemed it necessary to rebuke members of Parliament who had complained of the evils in the Church, while the Bishops and Clergy administered from their pulpits pretty severe admonitions to the people against meddling with ecclesiastical prerogatives.

"Upon the other hand, the discontented were not backward in imputing Popish designs to the Church and all who governed it.

"From this brief statement of the condition of the Church at that time, it is not difficult to perceive that the pains of the woman—that is, the Church—must have been distressing enough; 'and she cried, travailing in birth, and pained to be delivered' from such unhappy contentions.

"The dissatisfaction of the Puritans led many of them to leave their own country and join the Protestants in Holland. But this did not meet the purposes of providence, and they were not contented there. A number of them turned their eyes to the New World, and resolved to seek in the wilds of America the religious freedom and purity which they imagined could not be found in their own country.

"Assembled on the decks of their ships, their aged and venerable pastor reverently and devoutly committed them to the power and mercy of God. Amidst tears and prayers they parted from their friends, and launched out upon the ocean, to plant the tree of religious and civil liberty in the New World. They landed on Plymouth Rock in December, 1620. '*This was the birth of the man-child.*' This immigration of the Pilgrims to the shores of America grew out of the painful agitations and disquietude of the Church of England. The opposite terms *man* and *child*, employed to designate the subject of this birth, are very significant and highly appropriate.

"The Puritans came to this New World in the full possession of religious knowledge and experience. They did not require to be taught, like children, the catechism of their religion; it was in their heads and in their hearts. They were men, full-grown men, in this respect. They understood too the principles of civil government, and formed, as soon as they landed, a perfect miniature of a well-ordered nation. Thus they were *men* in civil and religious knowledge and experience, but were in a state of *childhood* in their political condition.

"From the fewness of their numbers they were *physically* disqualified to meet and overcome the dangers of their situation. Surrounded by hords of savages, cruel and blood-thirsty, they were constantly exposed to the danger of being cut off by them; and they were in a most inhospitable climate, upon the eve of dread winter, which of itself, under their circumstances, was enough to extinguish all hope and overwhelm them with despair. To human sight their condition was one of extreme peril, if not of certain destruction. Yet, in defiance of all these dangers, they grew and prospered,

and became a great nation. How was this done? Not by the wisdom or the power of man. The prophet tells us how it was done: '*And her child was caught up to God and to his throne.*' Here is the true secret of the safety and the prosperity of the Pilgrims! God took them under his especial care. He strengthened their hearts in the day of their trial, and succored them in their afflictions, and by his constant overruling providence, signified by his '*throne,*' he guided and defended them in the midst of their enemies, and led them in safety even in the presence of great danger.

"Children of the Pilgrim Fathers, behold your sire in this man-child of the twelfth chapter of the book of Revelation; and behold the hand of God in guiding and protecting him in the day of his childhood, and miraculously conducting him through dangers which no human wisdom or power, without such aid, could have averted; and let your annual celebrations of his birth record the continued gratitude of his brave, generous, and independent children!

"The *destiny* of the man-child, as declared by the prophet, was that he should *rule all nations with a rod of iron.* The first thought which this announcement is likely to produce, is that of a grasping ambition to bring other nations under his dominion, and to exert an oppressive and tyrannical power over them. There is no such thing intended by this text. He is to become the great *lever* which will lift the nations out of the abyss of ignorance and oppression in which they are kept by tyrannical and despotic rulers. The figure is designed simply to express the strong *moral* force or influence which the nation that would arise from this man-child would exert over the governments of the earth.

"The peculiar form of the United States Government, the equal rights of all, the peace, security, and prosperity enjoyed by the people that live under its just and equal laws, have had a wonderful effect upon other nations. By the power of its free institutions this country has shaken the old despotic governments of Europe, and produced in them a more liberal and enlightened state of things; like the burning glasses of Archimedes, which reflected upon the distant ships of the enemy, in the Bay of Syracuse, such a powerful heat as to compel them to change their position or be consumed.

"By the powerful influence reflected from these United States upon the nations of Europe, the people whose rulers deny them the enjoyment of religious or civil rights, have been led to inquire why they should not have the same rights under their laws as the people of the United States enjoy; and this inquiry has aroused them to efforts to secure those rights.

"In some instances the demand for *constitutional* government by the people of Europe has shaken the throne into submission to those demands. In short, a great revolution has taken place in the political views of European nations, produced by the example of these United States.

"The sea of European politics is yet in a state of great agitation, and results will still be produced there under the 'rod of iron' which will change the whole aspect of human government.

"The bigotry and despotism which oppressed and ground the Southern portion of the American Continent, have been beaten to pieces by this 'rod of iron;' and although the different independent Governments which have sprung from the old ruins of despotism there, have not reached the full form of their great exemplar, still they are in the way of gradual and progressive improvement.

"The United States afford an example of free and independent Government such as was never seen in the world before; and if the people are true to themselves, and true to their great and free institutions, this Government must revolutionize the world—must, by its irresistible moral force, 'rule all nations with a rod of iron.'

"It is wonderful to see that feeble and delicate scion which a little more than two centuries ago was transplanted from the soil of Europe to the rocky and sterile shores of New England, now throwing out its branches over half this continent, and lifting its top to the clouds; and to witness the nations of the old world reaching out their arms to gather its fruit, and pressing in great multitudes to repose beneath its peaceful shade.

"This is the Man-Child of the Apocalypse.—Under the fostering influence of political institutions, securing equal rights, political and religious, to all, he has grown up to the stature of a powerful and independent nation."

Instead of making the "Man-Child" to represent only the Puritans who fled from England to find a home in North America, we should think it more consistent with probability, to make it represent *all* the persecuted and oppressed Protestants, who came to this country from the Old World,—driven hither by persecuting and oppressive Churches or Hierarchies, whether Protestant or Roman Catholic. This would include Presbyterians from Scotland, Huguenots from France, Lutherans from Germany and Poland, and Waldenses from Piedmont. They have all contributed, as really as the Puritans, and some of them very extensively,—to form the great Evangelical Church of our country, and to shape its political institutions. But we cannot consider the subject further at present.

RANDOLPH'S VIEWS OF THE BIBLE.

The Hon. Thomas H. Benton, in his reminiscences of public men, has the following statement in relation to Mr. Randolph, and his religious views and feelings in his latter days :

"He had religious impressions, and a vein of piety which showed itself more in private than in external observances. He was habitual in his reverential regard for the divinity of our religion; and one of his beautiful expressions was, that 'if woman had lost us paradise, she had gained us heaven.' The Bible and Shakspeare were, in his latter days, his constant companions, traveling with him on the road, remaining with him in the chamber. The last time I saw him (in that last visit to Washington, after his return from the Russian mission, and when he was in the full view of death) I heard him read the chapter in the Revelation, of the opening of the seals, with such power and beauty of voice and delivery, and such depth of pathos, that I felt as if I had never heard the chapter read before. When he had got to the end of the opening of the sixth seal, he stopped the reading, laid the book, open at the place, on his breast, as he lay on his bed, and began a discourse upon the beauty and sublimity of the Scriptural writings, compared to which he considered all human compositions vain and empty. Going over the images presented by the opening of the seals, he averred that their divinity was in their sublimity—that no human power could take the same images, and inspire the same awe and terror, and sink ourselves into such nothingness in the presence of the 'wrath of the Lamb'—that he wanted no proof of their divine origin but the sublime feelings which they inspired."

IDOLATRY AT ROME: THE BEATIFICATION OF A NEW SAINT.

We call the attention of our readers to the following account of the Canonization of a *New Saint*, under the name of Germana, at Rome, a few weeks ago. It is from the pen of a correspondent of the *N. Y. Daily Times* of July 3d. How true it is that the Romish Church is the same in her base idolatry, her miserable superstitions, and her unscriptural dogmas, that she was at the Reformation, and even ages before.

"This ceremony was performed in the Church of St. Peter with great pomp on the 7th of May. A visitor may sometimes live years in Rome without the opportunity of seeing such a spectacle; but this year several saints have been made. In the forenoon the windows of the Church were curtained, and the whole choir or tribune magnificently illuminated with thousands of candles,—a scene to whose brilliancy no description can do justice. A large procession of Cardinals and high ecclesiastics entered at 10

o'clock; the brief of beatification was read, and a solemn *Te Deum* magnificently chanted. At the same time the pictured images of the new saint were uncovered, and peals of bells, and the discharge of cannon at San Angelo announced to Rome the addition of a new name to the holy calendar. A pontifical mass was then celebrated, the music by two fine choirs. At 6 o'clock in the afternoon the Pope came in person to the Basilica, attended by his Court, to venerate the new Saint. His Holiness has recovered from the illness which followed the fatigues of Easter Week, but I fancied that his hair had grown perceptibly grayer, and his whole appearance more that of an old man, since I saw him a year ago. A passage through the crowd was cleared by soldiery through the immense nave to the choir, and the great bronze door of the central entrance, opened only on great festivals, swung open to admit the Pontifical procession. The Pope extended his fingers in benediction to kneelers on the right and left—and, after a silent prayer in the midst of the civil and ecclesiastical functionaries who thronged the choir, returned in the same state to the Vatican. Vespers were then sung, but the noise of conversation and walking about in the nave impaired the effect of the magnificent music.

“Germana Consin—I take the facts as they are narrated in a pamphlet account of her ‘life, virtue and miracles,’ published by authority at Rome—was born near the village of Pibrac, in the diocese of Toulouse, in France. Maimed in one hand, and of a scrofulous constitution, she excited the hatred of a step-mother, in whose power her father’s second marriage placed her while yet a child. This cruel woman gave the little Germana no other bed than some vine twigs, lying under a flight of stairs, which galled her limbs, wearied by the day’s labor. She also persuaded her husband to send the little girl to tend sheep in the plains, exposed to all extremes of weather. Injuries and abuse were her only welcome when she returned from her day’s task to her home. To all these injuries she submitted with Christian meekness and patience, and she derived her happiness and consolation from religious faith. She went every day to church to hear mass, disregarding the distance, the difficulty of the journey, and the danger in which she left her flock. The neighboring forest was full of wolves, who devoured great numbers from the other flocks, but never touched a sheep in that of Germana. To go to the church she was obliged to cross a little river, which was often flooded, but she passed with dry feet, the waters flowing away from her on either side: howbeit no one else dared attempt the passage. Whenever the signal sounded for the Ave Marie, wherever she might be in conducting her sheep, even if in a ditch, or in mud or mire, she kneeled down and offered her devotions to the Queen of Heaven, nor were her garments wet or soiled. The little children whom she met in the fields she instructed in the truths of religion. For the poor she felt the tenderest charity, and robbed herself of

her scanty pittance of bread to feed them. One day her step-mother, suspecting that she was carrying away from the house morsels of bread to be thus distributed, incited her husband to look in her apron; he did so, but found it full of flowers, beautiful but out of season, instead of bread. This miraculous conversion of bread into flowers formed the subject of one of the paintings exhibited in St. Peter's at the Beatification. Industrious, charitable, patient and forgiving, Germana lived a memorable example of piety till she passed from earth in her twenty-second year. The night of her death two holy monks were passing, on a journey, in the neighborhood of her house. Late in the night they saw two celestial virgins robed in white on the road which led to her habitation; a few minutes afterwards they returned, leading between them another virgin clad in pure white, and with a crown of flowers on her head.

"Wonders did not cease with her death. Forty years after this event her body was uncovered, in digging a grave for another person, and found entirely uncorrupted—nay, the blood flowed from a wound accidentally made in her face. Great crowds assembled to see the body so miraculously preserved, and it was carefully reinterred within the church. There it lay in place until the French Revolution, when it was pulled up and cast into a ditch and covered with quick lime and water. But even this failed to injure the body of the blessed saint. It was found two years afterward entirely unhurt, and even the grave clothes which surrounded it were entire, as on the day of sepulture, two hundred years before.

"And now, in the middle of the nineteenth century, these facts are published for the edification of believers, and his Holiness has set his seal to their authenticity. Four miracles performed by this saint after her death are attested by the bull of beatification, and also by Latin inscriptions in great letters displayed at St. Peter's on the day of this great celebration. The monks of the monastery at Bourges, in France, prayed her to intercede on one occasion, that their store of bread might be multiplied; on another their store of meal; on both occasions their prayer was granted. The other two miracles were cures of desperate maladies, the diseased persons having been brought to pray over her tomb.

"On splendid scarlet hangings, bearing the arms of Pius IX. and suspended at the corners of the nave and transept, were two Latin inscriptions of similar purport, of one of which I give a translation: 'O Germana, raised to-day to celestial honors by Pius IX. Pontifex Maximus, since thou knowest that Pius has wept over thy nation wandering from God, and has exultingly rejoiced at its reconciling itself with God little by little, he prays thee, intimately united with God, do thou, for thou canst do it, make known his wishes to God, and strengthen them, for thou art able, with the virtue of thy prayers.'

"I have been thus minute in my account of this Beatification, deeming the facts I state of no little importance and interest, as casting light upon the character of the Catholicism of the present day, and showing with what matters the Spiritual and Temporal ruler of Rome is busying himself in this year of our Lord eighteen hundred and fifty-four."

A MURDER BY A ROMISH PRIEST.

Dublin, July, 1854.

REV. DR. BAIRD,

Dear Sir,—As the efforts of Romanism are increasing in various ways, in America, your readers will be interested in a few brief notices of some of its doings in "the old country."

The vigorous government of Dr. Cullen and his staff, is producing great apparent revival and energy in the Roman Catholic body generally.

Three things deserve particularly to be noticed in this connection :—the eagerness with which it is sought to increase the political influence of the clergy,—the intolerant hostility that is manifested against Protestant missions,—and the shameless manner in which public worship is degraded to the promotion of popular superstition.

1st. The spirit of the Roman Catholic system is evinced in nothing more clearly than in its uniform hankering after political power. It cannot trust to free and equal opportunities of propagation, in antagonism with Protestantism. It betrays a consciousness of its own inability to convince the human judgment in the readiness with which it becomes the tool or the tyrant of political parties. Whether in Austria or in America, in Italy or in Ireland, it seeks to live by unfair advantages over rival systems, or by depriving all others of the possibility of rivalry. Here it has lost in moral power lately, by the means employed for its political elevation; and now it is laboring to retrieve its influence, and to acquire its object by a change of tactics. Violent outbreaks of popular fury at contested elections, broken windows, broken heads, insults offered to magistrates, and assaults upon the military, all under the instigation of men professing to wield only a spiritual influence, have not contributed to the spiritual elevation of their Reverences. And as the scandal had become dangerous by the public proof, resulting from parliamentary inquiry and legal investigation, reported by the public press, a necessity arose for the adoption of a safer course. Like the Russians on the Danube—making a virtue of necessity, and proclaiming magnanimity for cowardice—the priests, under Dr. Cullen's Roman rule, reluctantly retire from the open field of political strife, not venturing even to mutter their reluctance, and betake themselves to the more Italian methods of managing

civil affairs, through the confessional, and the thousand indirect but potent influences, by which their behests can be made decisive in the legislature, and with our government.

2d. Appropriately connected with these efforts to secure political advantages, are the means employed to exasperate the multitude against the missionaries of Protestantism. Quiet and inoffensive men are frequently attacked with murderous and savage violence, for offering a tract, or attempting to impart instruction from the word of God; and this hostility usually manifests itself as a two-fold outrage on the rights of conscience, being an intolerant interference, on the part of others, to prevent the missionary in his work, and to intimidate those who are willing to listen to his words.

This is a feature of the case specially deserving notice, as indicating that multitudes would listen and receive instruction, but for this unwarrantable and shameless system of persecution. All denominations of Protestants are treated alike in this matter. A short time ago a devoted young man, formerly connected with the agency of our Society, now an agent of the Congregational Home Mission, visited some of the coal vessels in our river, to impart religious instruction to the sailors, when a mob assembled on the quays, attacked the missionary and his friends, and even attempted to stone the sailors on the deck of their own vessel. It was only by the intervention of the city police, that the lives of the parties were saved; and subsequently on the investigation of the affair before the city magistrates, a most atrocious attempt at murderous assault was clearly proved, the guilty parties escaping only by the christian forbearance of their intended victims, who refused to prosecute.

The agents of the Episcopal and Presbyterian Societies are perpetually exposed to similar acts of violence. The Primitive Methodists have had the honor of giving a martyr to the cause of Christianity in Ireland. A Scripture Reader of their Society lately died, the physician who attended him testifying that his death was caused by a cruel beating inflicted by a mob, who had been shown, at a previous trial of the case before the magistrates of the city of Cork, to have acted under the instigation of their priest!

3d. The power of superstition is most assiduously invoked in aid of priestly influence. Take a single instance. In the most Protestant and respectable suburb of Dublin, where an image of the Virgin, "the colossal statue of our Lady of Refuge," has lately been set up by "Lottery" in front of the chapel, (as noticed in a former number of your magazine,) just now another similar plan for getting the poor people's money, and enslaving their minds, is being carried into operation. Inside the dome of the building it is gravely proposed to give a lodging to "the heavenly host;" and the faithful, *by paying for the advantage*, may have a joint local proprietary in these celestial *helpers of the priests!* Each man contributing for the pic-

ture (of course a portrait from life) of his own patron saint, guardian angel, partial popular Divinity, "the heavenly host," will be put to roost in the roof of the chapel, and the profits will go into the pockets of the priests.

When such tricks are played *here*, in our metropolis, amidst all the light of Protestant controversy and general information, what must be the debasement of the ignorant masses of our people in the more sequestered districts of the country, where the influence of the clergy is supreme!

Surely your readers will gladly and liberally aid to support the measures lately adopted by your board, to increase the agency of Ireland's evangelization. American Protestants must be aroused to a due estimate of the importance of these efforts to themselves and to the world at large.

If popery be not destroyed by Scriptural Christianity, it will destroy the liberties of America and Britain, and the hopes of the world.

Yours, my Dear Sir, most truly,

A. KING.

PERSECUTION IN IRELAND: DEATH OF RICHARD WILLIAMS.

It is not often that Rome does any thing worse than the act which is described in the account, taken from a private letter, given below.

"It is my painful duty to convey to you the melancholy intelligence of the death of Richard Williams. He breathed his meek spirit into the hands of his Master on Saturday, May 27, in Miltoun, in the county of Kerry, where he resided for the past two months. Since the time he received the merciless beating in Whitegate, his health was very delicate, and especially he complained of soreness in his chest, and nervous excitability. We hoped that change of scene and quietness for some time might, by the Divine blessing, restore him, but in this our expectation has been disappointed; on last Friday week he became a good deal indisposed, and on Monday a physician was called in, who pronounced it fever. He sunk rapidly, and at the time mentioned he passed away. I had a letter from the Superintendent of our Missions in that county, who was constant in his attendance upon him during his illness. He says that his expectorations, &c. were corrupted blood. The physician who attended him, says, there is no doubt but that the effects of the injuries he received in Whitegate were the cause of his death. For my own satisfaction, I consulted two eminent physicians here, and they say that most probably the fever itself was of a sympathetic nature, produced by what was going on internally.

"Richard Williams was born in the county Cavan, of respectable parents of the middle class. He was early converted, and devoted his youth-

ful energies to Christ's service. In July 1853, he was engaged as an agent of the Primitive Wesleyan Methodist Missionary Society, and was sent by the committee to the village of Whitegate, in the County of Cork, where he, with meekness and fidelity discharged his peaceful duties, seeking to extend a knowledge of the Gospel in that benighted place. For this he was denounced from Sabbath to Sabbath, from the altar—and followed by mobs (excited by these harangues) during the week—till, on the 29th of August last he was mercilessly beaten by a mob, led on by a Romish priest, and harangued by him, till, under his exciting language, they fell upon and beat our friend till they thought he was dead. Since then his health has been sinking; and now he is gone!—the victim of priestly intolerance—cut off in the prime of life because he displeased the priests of Rome by circulating the Scriptures. But he is now beyond the reach of their hatred.”

A REMARKABLE LETTER TO A POPE.

We find the following letter addressed by Sir Richard Steele, of England, to Pope Clement XI. in the “*Evangelical Christendom*” for July, with the note which introduces it. Our readers will be glad to see it.

Blackheddon House, Northumberland, 22d May, 1854.

SIR,—The following extract of a letter of Sir Richard Steele, to Pope Clement XI. (translated from the Latin) is taken from a book entitled “The Present State of the Romish Church in all Parts of the World; written for the use of Pope Innocent XI.” by Mons. Urbano Cerri, Secretary for Propagating the Faith: Amsterdam, 1716. Not only is the letter curious in itself, but it shows in what light the head of the Apostate Church was viewed by one of the most eminent men of the last century; on which account I have sent it for insertion in *Evangelical Christendom*, to the readers of which, I doubt not, it will prove interesting.

I am Sir, yours very truly,

EDMUND HEPPLE.

... “I shall take leave of your Holiness by a proposition as strange and odd in appearance as the rest of this epistle; but which at the bottom, is neither more strange nor odd than the love of justice, of probity, and of candor, in an age so depraved and corrupted. Descend, most Holy Father, from your seven mountains, and condescend to walk in the plain; divest yourself of all the vain ornaments of a pompous superstition; detach yourself from the embarrassment of worldly grandeur; turn away your eyes from the heaps of gold and silver, the use of which was unknown to St. Peter and his Master. Acknowledge that religion is something else than being enveloped with rich garments, or being expert in the art of making

wry faces ; afterwards enter into yourself ; renounce your infallibility, and confess that you are a man like us ; and seeing that the renunciation of a kingdom, for the love of your Church, has been considered as the pinnacle of glory and excellency, it will be still more glorious to renounce, in the name of your Church, a double kingdom for the sake of Jesus Christ ; I mean the *temporal* kingdom which you have erected over persons and their properties in His name and in despite of His Gospel ; and, secondly, the *spiritual* kingdom which you have established over their consciences. Remember, amidst your luxury, your effeminacy and your pomp, that the earth on which you walk has its entrails armed against you. Earthquakes, and the fires that arise from their chasms (without speaking of the ordinary calamities that afflict the nations) are the preludes of that day of vengeance which shall consume you, unless you prevent it by your speedy conversion to Christianity. Renounce, therefore, your keys of gold, and your rich kingdoms ; cast far from you your toys, your indulgences, your processions, and your canonizations ; show yourself in naked simplicity, and embrace the Gospel with lip and heart ; call home your missionaries and emissaries from all parts of the world, and cause them to be instructed before they undertake to convert others. Trouble the world no more with disputes concerning the holy sepulchre, but believe that He who was lain there is risen from the dead ; cease multiplying, *ad infinitum*, the wood of his cross, and his natural body ; give back the heads of the holy men and the holy women to their bodies ; permit the bones of the departed saints to rest, and do not weary their blood with the care of working miracles continually ; cast all your legends into the fire ; banish all your true or supposed miracles, and leave all your cunning tricks to the quacks of this world ; declare to the Jesuits that their thefts are no longer necessary, and give up the Inquisition to hell, where it has been forged. And to complete this great work, celebrate a public and solemn marriage between Faith and Reason ; publish an eternal friendship between Devotion and Charity ; and form an indissoluble concord between religion on the one hand, and humanity, toleration, and benignity on the other. . . . I have delivered my whole soul ; a particular impulse has induced me to say these things. I gave way to that impulse, and what I have said, I have said. I have opened my heart to your holiness ; and you may make whatever use you please of it. If you think meet to accept my correspondence, I promise to write to you from time to time, and to give you a faithful and exact account of the present state of the Protestants, and of that in which they may be in future. In the meantime, without any other ceremony or excuse, I kiss the feet of your holiness, not through a principle of religion, but through civility, and am

“Your very faithful friend, or generous enemy,

“RICHARD STEELE.”

AMERICAN AND FOREIGN EMIGRANT PROTECTIVE AND EMPLOYMENT SOCIETY.

On the 1st of March last a Society was organized in New-York, bearing the above-stated name. Peter Cooper, Esq. is the President. Francis A. Palmer, Esq. is the Treasurer, and Mortimer De Mott, Esq. is the Corresponding Secretary. The objects of this important and greatly needed Society, as we learn from a circular, are:

"To notify the emigrant previous to his embarkation, of the existence and aims of the Society, so as to prevent him from becoming the dupe of designing parties when he lands here.

"To direct emigrants to places of abode, while in the city, where they may be secure from imposition and plunder.

"To furnish legal and pecuniary aid to such as need it, or have been the victims of oppression and fraud.

"To obtain information as to the different sections of the country suitable for settlement, and the demands for labor.

"To prepare full and accurate instructions as to the various inland routes, and modes of transit.

"To induce emigrants to proceed to the country, and to advise them of the districts to which they can most advantageously direct their course.

"For the accomplishment of these Objects, it is proposed

"To open offices in New-York and Brooklyn.

"To employ a competent General Agent, with such assistants as may be found necessary.

"To establish suitable Agencies and Correspondents at the principal emigration ports of Europe.

"To have similar Agencies and Correspondents along our great thoroughfares of travel, especially Westward, and in the West; and

"To solicit the co-operation of other Cities and Towns in the establishment of Auxiliary Societies.

"THE PLAN has received the hearty commendation of our Ship-owners, Merchants, and other influential citizens. With such auguries of success, it must prove an important element in abating a fruitful source of destitution and suffering, and thus promote the *material* well-being of our city and country. For this reason, as well as upon the broader grounds of humanity and justice, we confidently appeal to the liberality of our fellow-citizens to aid us, by their contributions, in establishing the Society on a broad and enduring basis."

We wish great success to this good movement. It ought to become a powerful one. Branches are needed in all our principal

cities, as well as in the chief Seaports of Western and Southern Europe. There has been an enormous amount of imposition inflicted on the emigrants from the Old World who come to our shores—imposition commencing in the ports where they embark, and reaching to the very spots where they locate themselves. Humanity has long enough been outraged by this rascality.

THE TURKS AND THE EASTERN QUESTION.

The following extracts from a little volume of sketches of travel, entitled: *A YEAR WITH THE TURKS*, written by Mr. Warrington W. Smyth, will be read with interest at this time.

“No sooner does a fresh embroilment of the ‘Eastern question’ occur, than inventive geniuses propound their nostrums for its arrangement, very often without much regard to the conditions of the case. Some will advocate a regulated system of rapine, by which whole peoples are to be handed over to certain European Powers, whilst others erect the unsubstantial fabric of a Greek Empire, heedless of the proved character and of the small numbers of their protégés.

“A brief view of the different populations inhabiting European Turkey will expose the fallacy of many of these schemes, and the impolicy of proposing to force upon millions of men institutions foreign to their customs and tradition.

“It is well enough known that the majority of the population is Christian, but not so often remembered that, although of the so-called ‘Greek’ Church, the greater part of them have no affinity with, and no sympathy for, the Greeks,—Slavonian either in their origin, or (as the Bulgarians) by gradual transition, their language and religion allies them to the Servians of Hungary, and to the Russians; and they cover more or less the whole of European Turkey, excepting Albania, Wallachia, and Moldavia. Throughout the regions which they occupy, the other nations, Turk, Greek, Armenian, &c. are scattered only in groups and colonies.

“An estimate of the population, in round numbers, nearly in accordance with Dr. Boué, gives us the following results:

| | |
|---|-----------|
| Turks, | 1,100,000 |
| Albanians, (Arnaoots, mostly Mohammedan,) | 1,600,000 |
| <i>Slaves, or Slavonians—</i> | |
| { Bosniacs, (Mohammedan,) | 900,000 |
| { Hertzevovines and Croats, (Christians, | 400,000 |
| { Servians, Proper, | 900,000 |
| { Montenegrines, | 100,000 |
| { Bulgarians, | 4,500,000 |

Romani—

| | | |
|---------------------------------------|--|------------------------|
| { | Wallachians and Moldavians, | 3,850,000 |
| | Zinzars, in Epirus and Thessaly, | 300,000 |
| Greeks, | | 1,000,000 |
| Armenians, | | 200,000 |
| Jews, | | 200,000 |
| Gipsies and various others, | | 250,000 |
| | | <hr/> 15,200,000 <hr/> |

"The Turks abound much more on the eastern than on the western side of these countries, and, although chiefly confined to the towns and villages, are sometimes found thinly sprinkled through the rural districts. They not only occupy most of the Government offices, and the position of country gentlemen, but besides shop-keeping, exercise a variety of trades. Armourers, boatmen, saddlers, porters, pipe-makers, &c. are most commonly Turks, either of the old Asiatic stock, or of a mixed race of somewhat degenerate appearance.

"The lands are for the most part divided among the Mohammedan spahees, and from this cause a large proportion of the Bosniacs and other Slaves have embraced the Mussulman creed. The foregoing pages have given instances of what I believe is the general state of harmony between these land-owners or tithe-holders and their Christian peasantry. It has long been the systematic course of the enemies of Turkey, not only to sow dissension, but to persuade the rest of Europe that a cruel oppression is exercised towards the cultivators of the soil. But, whilst such sweeping assertions are distinctly false, it will be found that where cases of injustice and wrong have occurred, they are generally traceable to the irregular and vexatious imposts levied by certain Governors. These occasions are becoming yearly more unfrequent; some of the excesses have been stayed by enactments of the Government, others by the better feeling which has arisen with the amelioration of the state of all classes.

"A French author, no mean judge of the difficulties attending the government of so complicated a population, pays a handsome compliment to the general fairness of Ottoman rule: '*Comparés à tous les autres peuples de la Turquie, il n'en est pas un seul qui, mis à la place du Turc, saurait peut-être gouverner des nations si disparates avec autant de justice, d'impartialité, et de tolérance religieuse.*'

"Many of the details of the Turkish régime might be imitated with advantage by nations who imagine themselves far higher in the scale. Few readers are aware of the liberty of the institutions which allow every man a fair field of enterprise, and throw open the highest honors to the humblest

aspirants; but we have not yet appreciated the simplicity of organization, the rapidity of executive administration, and the facility of resource, which contrast favorably with the cumbrous movement of Governments fettered by 'red tape,' and hampered by formalities. Too true it is, that with this simplicity is coupled a fearful amount of corruption; but, if it is no apology to point to similar evils equally infecting certain of their powerful neighbors, there is something to be said for the particular circumstances of the country. Until the appointments are made in a better manner at headquarters, every official feels that he has to look forward to *not what he deserves, but what he can get*. The consequence is clear: he commences a system of extortion, to indemnify himself in case of soon losing his post, and one sin begets another. Let matters be so regulated, from the ministry downward, that a man in the public employ may trust to obtain the fair reward of his merit, and the corruptness of place-holders will rapidly diminish; advancing education will lend its aid to the natural good feeling of the Turk, which is only obscured in the officials by a concurrence of temptations.

"The most serious crimes of this nation, the treacheries and massacres which stain their history, have been dictated by wild vengeance, or peculiar views of dealing with impracticable rebels, and will no doubt disappear under the influence of more general enlightenment. Others, which have been laid at their door, have been perpetrated in despite of the Turks, by tribes almost independent of the authority of the Sultan.

"In spite of the backwardness of education, the Osmanlis possess a sagacity on many points which places them high above a great portion of our Europeans, and must, unless harshly checked by northern gags, greatly assist the advancement of their country. 'Semi-barbarians' they have been called! But at least, the vile murders, the burglaries, the wife-beatings, the brutal language, and coarse insults, so rife among ourselves, are much more rare with them; and I maintain, from my own experience, and that of my friends, that the most uneducated Turk, even to the villager or street porter, will not only conduct himself with a decorum and grace which would shame many of our better class, but will exhibit sterling properties of honor and charity far more estimable than any glibly-practiced knack of writing or reading.

"It is objected that Sultan Mahmoud's attempted reforms have not met with the expected success. What shall we say of our own Reform Bill, or our educational efforts? Are we to despair of improvement, because its growth is slow? Sudden transformations are in these degenerate days confined to the pantomime and to the meeting-house; but the nearest approach to them, in the shape of radical changes effected within a few years, has really been wrought in Turkey. The license of the Janissary system has been crushed, the army remodeled, polygamy checked, special schools established,

bigotry softened down, commerce increased, and the position of the rayahs ameliorated. A great deal more remains on paper only, which can only become the law of the land as the generation inveterately attached to old institutions gradually passes away."

The Home Field.

We find many things in the reports of our Missionaries in the Home Field, during the last month, of an interesting nature. We subjoin such extracts as prudence will allow us to publish.

One of the Irish Missionaries of the Society, who is stationed in a large and important city in the West, (under date of August 12th,) writes as follows:

"Our mission in this city is growing daily in interest, and weekly spreading its branches wider and wider, and gathering under its saving shade many a soul wearied and distressed by the vision of a temporary purgatory, held up as a scarecrow to frighten ignorant mortals. Our Sunday School, *particularly in the afternoon*, is now more like a regular preaching station than a Sunday School; for in my daily visits for prayer and the reading of God's Word among the Romanists, I impress upon fathers and mothers the importance of setting a good example to their children by themselves coming out to the afternoon meeting; and thanks to God, we are not without abundant evidence of success.

"On last Sunday afternoon I got the Rev. Dr. H * * * to come and address the meeting, and we had present sixty-three in number, twelve of whom were heads of families, and ALL the children, excepting seven, were the children of Romanists.

"Rev. Sir,—I am sure that you and every friend of the Cause will be gratified at such a happy result amidst *such* persecution. Every other branch of my labors is prospering; and Dr. H. said (after the meeting was over) that he was astonished at our success, and could not have believed it unless he had seen it. I have asked the Rev. Dr. P. * * * to come and talk to us next Sabbath. Thus you see that the clergymen of every denomination can come and see for themselves, and bring back a good report to their people, of how the Lord is blessing our work.—May His grace be ever found sufficient for us."

In a letter of the previous month, the same missionary gives some interesting details respecting his work, which our readers will not regret to have it in their power to read.

"In despite of the greatest persecution, in defiance and in the teeth of priests and their parasites, I have been enabled (by the grace of God) not only to keep the field against popery, but to make considerable breaches in its rotten and corrupt bulwarks. My work is wide-spread and extensively known, as well among Protestants as Roman Catholics; and (glory to God) few evenings pass by without bringing to my house some anxious inquirers, wishing to learn the 'better way,'—the way to heaven through Christ alone.

"I have gotten acquainted with a young man who carries the Papist newspapers through this city—he is a young man of promise, and has been persuaded to attend my Bible Class and Sabbath School, and I thank God he is not far from the kingdom of heaven, although he has to come, like Nicodemus, secretly at times, to hear of the things about which he is hungering and thirsting.

"I have at present a teacher in my Sabbath school, a Roman Catholic young man, a good classical and general scholar, who cannot be prevented from coming by all the threats of popery, but tenaciously persists in his right, as a freeman to judge of his own way of going to heaven, and will not permit the ignorant, sensual votaries of Rome to chalk out the way for him. These two young men will be an honor to our cause, and to the cause of Christ; and Oh! may the Holy Spirit strengthen them steadily to go on in the good way on which they have entered.

"My Sunday school is still respectable, averaging twenty in the morning and forty in the afternoon, in addition to my adult class of from five to ten persons. My weekly prayer meeting is not so well attended at this season, owing (in part) to the very warm weather here at present; and yet I bless God for some evidence of vitality even in this department of my labors. I have attended at the bedside of the sick and dying, and directed them for deliverance from sin, and for salvation, to the Lord Jesus Christ, and my prayers have been responded to by them with a fervor and earnestness, which showed how much they valued such consoling words; for it was, with many, the first time they had ever heard prayer after our simple Christian form.

"The prospect here is brightening, even amidst the thick darkness of Popery and sin and crime in which so many are steeped. A better, a happier, and a holier day is in store for them; and I hope the Lord will enable me to do much good for these poor perishing souls."

Another Irish Missionary that labors in one of the most important cities, (or rather a union of two or three cities,) in the West, gives us many interesting statements in a recent report. Commencing with an account of a serious sickness which he had undergone, he makes the following just reflections:

"This is a warning voice from the Father of Mercies to me, to all, in daily discharge of our duty as laborers in the vineyard, to work while it is day, and to be instant in season and out of season. Souls are actually perishing around us, and we do not seem to realize either their danger or our own responsibility. Not only is Romanism blighting our hopes as to the salvation of many a precious soul in these populous cities, but infidelity and nominal Protestantism are also on the increase to an alarming degree. There is much work to be accomplished by the instrumentality of the Evangelical churches of our cities in the evangelizing of our dense population, who attend no place of worship. We who profess the name of Jesus, and hope to be saved through faith in his atoning blood, should examine how much are we influenced by his spirit when he wept over Jerusalem. The tears and toils of our Redeemer should add new fuel to our efforts in behalf of perishing fellow mortals. Paul tells the churches to be followers of him as he was of Christ Jesus, and how did he feel when speaking of such characters as those with whom we all come in contact every day. 'For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, whose glory is in their shame, and who mind earthly things.' I feel myself at times in my labors as if I were an isolated being, standing alone, and laboring alone; as if I had no sympathiser in my arduous and barren field of labor. Perhaps at no time for the last ten years has Roman Catholicism put forth such efforts to retain her hold on the intellect of her deluded devotees as at the present day. Her altars and confessionals are the silent witnesses of the priestly proscription of all Protestant publications and religious converse with heretics. Is this the time for us to slacken our efforts? Oh, no, but rather to increase, even to double our energies in behalf of that class of our perishing fellow sinners who are held in the grasp of Romish superstition by the Mother of delusion."

This missionary reports that he had visited the last month 152 families, 65 of which belong to Rome. In speaking of these visits he relates an interview which he had with a Scotchman, a Protestant, who has sadly neglected the institutions of religion since he came to this country, and contracted the habit of drinking ardent spirits. This leads our Missionary to make the following remarks, and state the following facts, which are surely enough to stir the hearts of all true Christians in the most effective manner.

"There are no less than 12 families of those visited this month that had been once in connection with, or, in full communion with some of our Protestant churches; they live now in total neglect of Gospel ordinances,

two of them having taken offence at their brethren, in the churches of which they were members, and sinfully, as I told them, absented themselves from the sanctuary, as if offended at the God of the sanctuary. One family came to this country 39 years ago, were members of a church on the other side of the Atlantic, but now have no church connection. They were told they could get no sitting in any of the churches to which they adhere, less than 10 dollars a year. It is a natural consequence that the children of such parents are neglected in their religious instruction, family worship neglected, and the word of God seldom if at all read. Another upon whom I have called, I found the husband and father of three young children to be one of the most reckless characters I ever met with. When I entered the house he was stretched on the floor asleep, and without taking any notice of him I entered into conversation with the family on the subject of my visit (religion.) He awoke and inquired the object of my visit. I told him that my object was to search out those families who habitually neglected the ordinances of religion, neglected the house of God, and the study of the sacred oracles. He coolly told me that he did not trouble himself with these matters. He said that he read a great deal, but nothing of a religious nature. Attended no place of worship since he was married. I attempted to set his duty as a citizen, a husband, a father, and a sinner, before him. I asked him if he would be willing that his children should become infidels. No, was his answer. Your neglect of religion is a sure way of making them so. His wife seemed to be deeply affected during the conversation with her husband, and I hope the opportunity will not be entirely forgotten or lost upon herself and her husband.

"I have thus far transgressed upon your patience, and perhaps digressed from the great object of my mission, but I have done so in order to stir up the churches in the discharge of that duty which God has entrusted to his friends who profess his name. O that I could provoke my brethren in all the Evangelical churches of our populous cities 'unto love and to good works' and that the zeal of our churches, like that of Corinth, might provoke very many throughout all the States of the Union. The common enemy of our religious and civil liberty has taken the field and has been actively at work lengthening his cords and fastening his stakes, till now he can almost bid defiance to all opposition. All this time we have been looking at the latent and unparalleled progress of the system of iniquity, crying out, we see no danger. Till now we find that the arguments formerly used are self-contradictory, viz. that when Romanists come amongst us, our free institutions, free press, free schools, and so many other freeisms will produce a change on them, that they will of their own accord snap asunder the mystical chain which in Europe enslaved both mind and body. Have our institutions done so? Nothing can do it but divine power, and bringing the

Gospel to their very doors, and by the divine blessing accompanying the efforts of the churches, let the instrument be ever so weak, if he go out with our efforts. He can 'make Jacob a sharp threshing instrument, to thresh the mountains.' "

Our Missionary next speaks of the obstacles which stand in his way. One is the difficulty of reaching the people, of gaining access to them, and getting them to listen. This demands great perseverance, wisdom, and kindness. Another is violence, either threatened or enforced. Of this he gives some striking instances. Experience has made him know, however, that these things are not of great account. A little firmness and judicious conversation usually silences all threats, and disarms all violence. The following, with other instances, he cites under the head of "Encouragements,"

"The woman to whom I have referred in my last report, who was cast into the furnace of affliction by sickness in her own person, the death of her child, and persecution from the Popish husband, since my first visit to her family, has come out boldly on the side of truth, and now attends on the public ordinances of salvation. She told me the other day, that for some time previous to my first visit she used earnestly to pray that God might send some one to direct her how to act in her critical situation; her conscience upbraided her, and she could not be at rest under its reproaches. Her neighbor, a widow already referred to, is now reading her Bible, and her two boys, whom I have clothed, attend a Mission Sabbath school in the neighborhood. The Rev. Dr. A—'s Sabbath school have on my application agreed to clothe another family of four children, their parents having agreed to send them to Sabbath school if clothed them, and I hope to bring out the parents to church not many days hence."

We give one more extract from this brother's Report, which, though long, we do not think will be found *too long*.

"When Romanists peruse their own Douay version of the Scriptures, they are more accessible than their co-religionists who never look into its pages, notwithstanding the erroneousness of the notes that are found interspersed throughout the pages of that version. There is some hope of reaching this class by a kindly, free, and friendly conversation. One day last week while visiting a part of the city not visited before by your missionary, I knocked at a certain door, a young married female came to the door. I inquired of her if she would read a religious tract; she said, she was a freethinker and would read any book. I noticed an open door to one of the rooms, and two men sitting inside. I was anxious for an invitation to where they were, which was given by the elder person, the young woman's father, the other was her husband. As I entered the room I asked

the old man if he would read a good religious tract. He said these tracts were "so full of old Popery, that he was not very favorable to them." I found myself in a dilemma by this remark, and played the jesuit a little till I should sound the old gentleman. Poor old Popery should not be rashly condemned, said I. There are some old things that are preferable to those that are new. Besides, we are getting back to the old fashions that were in vogue in the days of our grandfathers. 'That is very true,' said he, 'our blessed Saviour said, Unless you eat the flesh of the son of man and drink his blood, you shall not have life in you. Did he not say to his disciples, when he gave them the blessed Eucharist, Take, eat, this is my body broken for you?' I said to him, 'do you suppose, he gave them his real body to eat?' 'Yes, Sir. For so says the new law.' We have to do with our senses, and to exercise our rational faculties which God has bestowed upon us. If Christ gave them his body to eat, and in his body sat in the midst of them alive at the table, conversing with them, he must have two bodies, and gave them, not the suffering body nor the one that was broken for them on the cross, but a body that never breathed, never suffered, never died. Is this reason? Where were their senses and rational faculties at the time? No, Sir. He had only one body in which he suffered, was his answer. I find it of little benefit to take down all his arguments upon the power of the priesthood, and the authority communicated to them by Apostolic succession. While on the priesthood, I told him that all true believers were made by Christ kings and priests unto God. This he would not listen to on any account. I took out the Douay New Testament to prove what I said, but it was of no use. Confession was introduced by him. He repeated the 15th verse of the 5th chapter of James, The prayer of faith shall save the sick man, and the Lord shall raise him up at the last day. There is no *last day* in that verse, said I. He shall raise up at last is in it, said he. No, Sir. And the Lord shall raise him up, is all that the Apostle says. At this he arose and went up stairs for his Douay version. When he came down he found the chapter, and reading it from the beginning, he acknowledged his error. His next subject was the power invested in the Apostles, they were made priests forever, he said, after the order of Aaron, and made like unto the son of God. I told him he misquoted these texts. 1st, He would not find the order of Aaron in that verse, that the text speaks of Christ, Thou art a priest forever, after the order of Melchisedec (Douay, according to,) I showed him the words Heb. ix. 11. 17. Secondly, That it was Melchisedec, of whom it was said, 'he was made like (Douay, likened) unto the son of God.' Did not Christ say to Peter, thou art Peter, and upon this rock I will build my church? You will allow me, Sir, to take your own Bible and read a few verses. Yes, yes, said he. I then took his Douay version, and read the following verses in 1 Peter ii. 'If yet ye have

tasted that the Lord is sweet. To whom approaching the living stone, rejected indeed by men, but chosen, and honored of God. Be you also as living stones built up, a spiritual house, a holy priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ,' &c. I then shut the book and said to the old gentleman, I shall make only two remarks. First, if Peter was constituted the rock upon which the Church was to be built, why did he not say so himself? why did he in this place speak of Christ as the living stone rejected of men—but chosen by God. Peter by the spirit of prophesy, seems here to warn us lest we trust to any other rock, and so become rejectors of God's chosen living stone. Think of this, my friend, said I. The next remark is, that believers are called living stones, a spiritual house—and what you had strenuously denied since I came in, believers are called by Peter a holy priesthood, to offer up spiritual sacrifice, acceptable to God, by Jesus Christ—you see your duty here, go to God in prayer, through faith in Christ, and give yourself up to him, soul and body. Say, here I am, Lord, mould my corrupt and perverse will into thy own will; change my hard and unbelieving heart, and transform me into the image of thy son Jesus Christ, and make my heart a temple wherein thy Holy Spirit may dwell. This is the way in which God would have us to come to him. During this conversation the daughter and her husband listened with the greatest attention, and during the latter part of it I noticed the tears running down her cheeks. The father marked many of the texts to which I referred, and as I rose up to depart he thanked me, and invited me to call back—and call often."

In the report of one of our most experienced Missionaries in the city of New-York, occurs the following paragraph:

"Recently I was greatly encouraged by the happy change effected in the minds of several young persons, who by severe personal affliction, and the prospect of death and eternity, have been led to give their youthful hearts to Jesus, who in his condescension and grace has, I trust, opened their hearts to his word, and overcome their prejudice, and so inclined them to receive with meekness the Gospel, as the power of God unto their salvation, so that during their painful anticipations, their hopes have been founded on Christ, and on him alone. Another instance of the power of divine truth is that of a dying poor man, once a rigid Romanist. Having read the sixteenth chapter of John for him, he seemed to be taught by the Holy Spirit, through the word, not only that the redemption by Christ Jesus is subversive of the papacy, but of every other refuge of lies, and I have no doubt but this is another gem brought out of this dark apostacy to sparkle in the diadem of Immanuel. By instances such as these I am greatly comforted in my labors, and I hope that when it shall

please the Lord to remove others who hear the word, they too will be found trusting in that name in which there is salvation for the guilty."

Another Irish Missionary, who labors in a neighboring city, reports, that in the preceding month he had visited 369 Roman Catholic Irish families and thirty German, prayed with them 43 times, read the Scriptures 67 times, gave away about 100 tracts, and sold 3 Bibles, attended 8 prayer meetings, and gathered 10 children into Sunday schools. We give an extract from his report.

"It is with a thankful heart I communicate the pleasing intelligence that the work of the Lord is advancing. Though the enemies seem to break in like a flood, the Spirit of the Lord is lifting a standard. One of the ways I think to judge that the work is prosperously going on, is from the enmity of the drunkard, the swearer, and the ignorant bigot. All this I can see very plain. Another is to see at the same time men gladly receiving the word which is able to save their souls.

"A few days since, in a house in — street, when a number of Roman-catholics assembled to hear me, we had a long and useful discussion. One man, an Irishman, who had been educated for a priest, withstood me bitterly, speaking in a very uncourteous way; but the good Lord enabled me to answer him kindly and scripturally too. The Word had the desired effect; all, with the exception of himself, not only heard gladly, admitting of prayer, in which they evidently joined, but also entreated the man to desist. He got ashamed, and received a tract which he had previously refused. I parted with them all in a way I think that will never be forgotten. I could tell many similar pleasing interviews, and would too, but that many of them are so much alike, and also knowing your time to be precious.

"But this I can say, that good is doing; and that the work can be carried on in such an efficient way that this city will soon realize that those who labor are not spending their labors for naught; the 'word is not returning void;' it is, it will accomplish the thing whereto He has sent it. May He prosper us all, for Christ's sake: Amen."

An Irish Missionary in a city in the Northern part of the State of New-York, reports, that he visited, the preceding month, 375 families, of which 300 were Irish papists, and 75 French and Canadians; in 200 families he distributed religious tracts, in 85 he read the Scriptures, and in 100 he was permitted to pray. He has re-opened his Sunday school, which, owing to sickness in his family, had been closed, procured a library of 139 volumes from the Am. S. S. Union for the sum of ten dollars. By many Romanists, he says he was well treated; but by some he was treated "like a dog."

From our Irish Missionaries laboring in New England we have received interesting reports, but have not room for them.

A new Irish Missionary in the city of New-York reports that he had visited 365 families, 265 of whom were Roman Catholics. By many he was well received, and was heard with much interest as he read the Word of God *in their own version*.

We have good reports from our French Missionaries in Northern New-York, Vermont, and Michigan. They meet with much encouragement, and the details they give are interesting, but scarcely of such a nature, for the most part, as should be published.

Our Spanish Missionary reports that he has, since his preceding report, announced the Gospel to 27 European Spaniards, 60 Cuban, distributed 6 Bibles, 2 New Testaments, and 150 tracts. He has also visited a goodly number of French families.

Our German Missionaries are doing well. But we cannot give extracts from their reports this month. They are doing a great and good work. The Rev. Mr. Winnes, who labors in Newark, N. J. has been greatly in the midst of sickness and death during the last month, from July 15th to Aug. 15th.

Foreign Field.

IRELAND.

The movements of Rome, and the efforts of the friends of Protestantism, are both characterised by much activity and vigor.

Every department of the Roman Catholic Church in Ireland is now coming under the rigorous discipline, and ultra Romanising influence of Archbishop Cullen; though some of the liberal old fashioned Irish party who formerly flattered themselves that they could be "good Catholics," and yet love the Protestant doctrine of "civil and religious liberty," are sore and sorrowful for the changes that are taking place. They do not forget that the domineering Primate is himself the representative of a policy by which the last remnant of their own boasted liberties was rudely torn away, that he is truly a foreigner, forced upon them, not chosen by them; and that his mission is to remove every thing Irish from the Irish Roman Church, and to make it, in all respects, the creature and the slave of Rome.

The various Protestant Missionary Societies are increasing their efforts in Ireland to counteract the *slave* policy of the priests; and to induce the people to investigate the claims of the rival systems. At the late meeting

of the general assembly of the Presbyterian Church, held in Belfast, a report was brought up, and a committee appointed on the subject of Romanism. An amendment was presented, including "Puseyism," and alleging that the assembly's missions in Connaught have been opposed by the Church of England as much as by the Church of Rome. The vigorous action of the body was pledged in antagonism to the movements of the priests.

The Episcopal Established Church, and the Primitive Methodists are prosecuting their evangelizing labors with increasing energy, and publishing appeals in England for increased funds; and the Congregational Home Mission, lately revived—is hopefully at work, sustained by the sympathy and aid of the united Presbyterian Church of Scotland.

In the midst of this varied agency the mission of our own Society goes on with increasing prospects of usefulness.—Our agent, Mr. King, is now engaged, with the assistance of several christian friends of different denominations, in organizing the little staff of scripture readers lately provided for by our board; and as these laborers will be placed in different and distant parts of the country, we hope to have accounts of their future work that will supply our readers with varied and interesting information.

Mr. King has lately been engaged in delivering lectures, the subjects of which have been in part suggested by the present war between Russia and Turkey.

The history of Mohammedanism, and of the Christian Churches of Greece and Asia Minor; the character of the Church and state system of the Russian autocracy, and the present condition of the continental nations of Europe generally, have all been introduced to illustrate the principles of scriptural Christianity, and to trace the growth and influence of the Romish Apostacy. The parallels and contrasts between the eastern and western Antichrists have presented new and striking views of the Papal system to the minds of some Roman Catholics; and led to a series of invitations and requests, which Mr. King is now endeavoring to meet by lecturing in various places on parts of the general subject which he has just gone through in Dublin.

As some of these addresses will be delivered at public meetings, in the places where our new agents are commencing their labors, an interest will thus be awakened which may provide favorable openings for their work.

Some of Mr King's subjects have been very comprehensive and suggestive.—"The early corruptions of christianity,"—"The rise and progress of Mohammedanism." "The Turks and the Russians;"—"The Czar of St. Peters, and the Pope of St. Petersburg;"—"The story of how the Pope became a king;" "Ancient and modern christians in Rome;"—"Christianity and Christendom,"—"The people and the priests?" Considerable interest appears to be awakened by these addresses, and it is earnestly hoped they may be made instrumental of much good.

FRANCE.

We have lately received the following important letter from the Corresponding Secretary of the EVANGELICAL SOCIETY OF FRANCE. It was written near the end of July. Our brethren in France need our earnest prayers, as well as our pecuniary help.

Paris, July 26, 1854.

SIR, AND MUCH HONORED BROTHER :

Our Committee was of opinion that owing to the seriousness of circumstances, it was their duty to ascertain the actual state of things, and they therefore sent two delegates into that most important field of labor, the department of the Haute Vienne.

You know to what extent our adversaries have succeeded in counteracting the works of Evangelization in that benighted country, to which our evangelists had brought at once the blessings of civilization and the Gospel; twelve schools have been shut under the most unjust pretences, the places of worship, (excepting that of Limoges,) have been equally shut; several suits have been entered against our laborers, and several means of pettifying persecution have been used.

We will now give some account of the visit of our delegates. They had three principal objects in view. First, they were to visit the authorities, and to represent to them that it was a very serious matter to enter on the way of persecution. 2dly, They were to visit the people who adhere to Gospel truth, in order to encourage them, and to assure them that they should never be abandoned by our Society. 3rdly, They were to consult with the agents concerning the most efficient means of strengthening the work of evangelization.

Their first visit was to the Prefect of Limoges. It is he who has exerted himself to check our work. He was very civil to our delegates, but alledged that they had no right to ask any explanations concerning decrees, which as a Prefect he was empowered to issue. Let us be permitted at least, said one of our delegates, to put some questions to you,—are the populations who adhere to our cause, worse than the other populations in the department?—“Quite the reverse, said the Prefect; they are distinguished by their superior morals, and by their fidelity in fulfilling their engagements; and that is a very rare occurrence in our country.”

Have you to complain of a spirit of political agitation on their part?—“Not in the least: in that respect they are unexceptionable. No complaint has ever been made against them.”

And our agents! what is it said of them? “If we except their ardor for proselytism, they are highly respectable men.”

Assuredly such a testimony from an adversary of the work of evangelization is precious. It shows that the Gospel, and the Gospel alone, is obnoxious

ious to the Authorities. The Prefect endeavored to justify the severe measures which he had adopted. He pretended that our agents had no right to make proselytes, and that every one ought to remain in the religion of his forefathers. Our delegates availed themselves of that opportunity to speak to him very openly. They declared to him, that the law of God was superior to the law of man, and that Prefectorial decrees were not to be placed upon the same line with the positive commands of the Lord. They gave it out that our friends in the Haute Vienne were not engaged alone in that cause, and that applications were to be made to superior Authorities.

Our delegates did not content themselves with seeing the Prefect; they also paid visits to the public functionaries in every district. Every one of them gave a good character to the people who have adhered to the Gospel cause. We hope these visits will produce good results; and they will convince the official men that the christians are decided to make a stand, and resolutely to vindicate the rights of conscience.

You can scarcely imagine to what degree our friends are treated and counteracted. One has endeavored to frighten them by menaces. The Prefect has spoken very harshly to them, but they have remained unshaken in their religious convictions. Spies surround them, and try to catch them when they are assembled at prayers. They are called upon to work, for the repairs of public roads, far from their home, and thus to waste a great deal of time and money; they have also endeavored to win them by promises. Thanks be to God, all these attempts have proved ineffectual. These poor villagers are steady and resolute. They declare that they will not give up.

Our delegates have visited Villefavard, and after gathering all the heads of families, have asked them whether they would consent to return again to Romanism; they all declared that they would never abandon the Word of God. In spite of threatenings, prohibitions, and spies, our friends meet on Sundays in the fields and woods, and when the pastor cannot join with them, they content themselves with reading a chapter in the Bible, and singing hymns. During the meeting a sentinel is placed at the end of the field or the wood, to warn them in case the police officers should come. It is a young man, blind, but who has a very acute hearing, who is thus placed as sentinel. At *Thiat* our friends meet in the corn-fields, and the stalks, which are very high, hide them from the sight of their enemies. On every day particular meetings are held in the families; the fidelity of children is especially moving. The public evangelical schools are shut, and every means has been tried to allure them to Romish schools. They will receive no other lessons of instruction than those from their christian teachers, who go and instruct them from house to house, from village to village. How should not we be reminded of these words of Luther's; "the work will not perish, when we have the children on our side." Everywhere, there are groups of

christians who are decided not to give up. At Chateauponsac, Rancon, Balledent, our friends unite closely together, and solicit us not to abandon them. At Limoges the work of evangelization has had no difficulties to encounter, and is prosecuting with the most cheering success.

Our delegates have been highly encouraged by what they have seen of our agents; these friends have evinced much courage, prudence, and devotedness to their work.

In a word, our delegates have been much encouraged and cheered by every thing they have witnessed. They are fully convinced that we ought to make renewed exertions; and since we are countenanced by the populations to whom the Gospel has been announced, we must boldly move onwards. The Committee have decided that a memorial should be addressed to the Emperor, in the name of all the free churches,—stating their causes for complaint. One of our delegates has been entrusted with the care of drawing up that memorial.

Our Committee have also decided that two new agents should be sent into the missionary field of the Haute Vienne, in order to strengthen the work there.

We hope that these foregoing details will cheer our friends. They go to prove that the time is come when much zeal is to be displayed, and that we greatly stand in need of the support and prayers of our friends. Can we abandon people who declare that they will never abandon the Bible? that cannot be; we must go on with the holy warfare which we have undertaken.

But it is obvious that we cannot go on with that holy warfare without being supplied with the materials of the war. It is important, then, that we should inform your board of our financial situation. You may have seen from our last annual report, that we have begun our twenty-second year with a deficit amounting to 20,646f. Three months have elapsed since, and as is usual, we have in this season of the year received very inconsiderable supplies, and as we have not made any diminution in the number of our agents,—but quite the reverse—it follows that our deficit is nearly double what it was at the beginning of the year. We do not mean to slacken our course, quite the reverse; we mean to send new laborers to the missionary field of the Haute Vienne; we mean to employ new evangelists and schoolmasters in the metropolis; we mean to establish a school for boys in the faubourg St. Antoine, and to appoint a pastor in that part of the metropolis: in a word, we mean to prosecute our work with much energy and system. We therefore want supplies of money. We shall very soon make an appeal to our French subscribers; but as they are accustomed to send their donations rather towards the end of every year, than towards the beginning, we ought also to make earnest applications to your Board, and solicit them to forward us part of the subsidy which they have agreed to grant to our Society.

Your Board may see that we are in no way discouraged, neither our committee nor our agents will shrink at the difficulties which we have to encounter. But our situation would become really distressing, if to the difficulties which we have to encounter on the part of the government and the priesthood,—new difficulties (we mean financial difficulties) were to be added, that would be truly disheartening. But we hope that we shall be spared these difficulties; we depend on the christian sympathy and affection of your Board.

With christian regards and much esteem we remain dear Sir, yours very truly,
on behalf of the committee,

DE PRESSENSE.

Movements of Rome.

So far as our own country is involved, the most remarkable movement of Rome of late has been, strictly speaking, a "movement" of Archbishop John Hughes, who, inasmuch as he is bishop of the greatest city in our Union, appears to be a sort of "Metropolitan" prelate, and to consider himself charged with the guardianship of all Rome's interests in the North American Confederation.

The month of August witnessed a remarkable controversy between the Archbishop and the Editor of the *New-York Daily Times*. The origin of that discussion was on this wise. The editor of said paper, in two articles from his own pen, intimated pretty clearly, or rather *asserted* roundly, that there is a growing difficulty in the Romish Hierarchy in this country, arising from the fact that the bishops of American birth are dissatisfied with the appointment of so many bishops and other ecclesiastics of foreign birth, and their overbearing conduct and action. He intimated too, that this feeling exists among the inferior clergy and the people.

Nor is this wonderful, when we consider that at the utmost, there are not more than ten American bishops to twenty nine of foreign origin. Probably about the same proportion is to be found in the rank of the priests. Now, although the great majority of the Roman Catholics in this land were born in foreign lands, or the children of such, yet it has been felt to be impolitic and unreasonable, if ever Rome expects to give her Church a permanent foothold in this country, and render it popular, to give to the foreign element so great and so long-continued an ascendancy.

The Editor of the *Times* sets forth all this, and asserts that he has proof of the truth of his assertions, derived from high sources—such

as he cannot hesitate to pronounce worthy of entire confidence. He also refers to Dr. Brownson's remarkable "*Native American Article*," of which we took some notice in our last number.

The effect of these two articles in the *Times* was instantaneous and great. It became evident that the editor had touched a subject on which Rome is exceedingly sensitive. Archbishop Hughes replied over the signature of *Philo Veritas*. The editor commented on his reply, and re-affirmed his assertions. The Archbishop rejoined, and the editor replied to his rejoinder. And so the war of the pen went on, till the Archbishop had written four communications, and the editor, from first to last, six or more. The controversy was spirited and even sharp. The Archbishop's articles all related to two great points. First he denied, and re-denied in his most direct and earnest terms (ever appealing to the tribunal of his Maker) the truth of the editor's insinuations and assertions—maintaining that there is the most admirable harmony in the Romish Hierarchy in this country and everywhere else, and that it is impossible that there could ever be anything else! The Archbishop grows warm on the subject, and over and over asserts that there is "not one word of truth" in all the propositions of the editor,—which may be called the Archbishop's courteous way of giving the editor *the lie direct*.

This bold, uncivil, and even (we must say) arrogant tone, was remarkably visible in his first two communications. As to the argument, which the editor drew from Dr. Brownson's article, it was manifest that the Archbishop found it to be no very easy thing to get over it. We are inclined to think that the very sensitiveness and vehemency of the Archbishop, were the strongest possible confirmation of the assertions of the Editor of the *Times*. In this the Archbishop shows his usual Irish rashness and folly. If he were a *Jesuit*, (as some ignorantly assert,) he would never be guilty of such imprudence.

The second subject on which the Archbishop was most earnest, was the authorship of the communications which the editor asserted that he had received. He demanded the *authority* on which the editor made the charges or assertions in question. On this point too, his Grace betrays great want of wisdom. It is evident that *this* is the point on which he feels the deepest solicitude. But all in vain. The editor would not give him, and for good reasons, the authority on which he stated what he did.

And here the controversy between the editor and the prelate

ceased. But the subject was far from having been dropped. A correspondent of the *Times*, over the signature of "Vindex," took up and exposed the assertions of "Philo-Veritas," respecting the "harmony" of the Roman Catholic Church. In the closing paragraph of his communication he gives the following item of information, which "supplemented" the statements of the editor of the *Times* in regard to the "Cardinalate" in these United States. We give the substance of it: When the question of appointing a Cardinal in the United States (which "Vindex" says the late pope Gregory XVI. told a lady of his acquaintance that *he* had greatly at heart) was agitated in 1850-51, it was concluded at Rome to consult the Bishops of this country about both the "proposition" and the "man." Almost all gave their opinions against it, and all but one, and with them Chief Justice Taney, opposed the appointment of Archbishop Hughes. "Vindex" says that he had this from "good authority," when he was at Rome not long afterwards.

So much for "Vindex." But what was worse, Archbishop Hughes stirred up Mr. John Mitchell, Editor of the "*Citizen*," an antagonist who has told him plainly some things hard to bear. His reply to the Archbishop's disparaging remarks in reference to Mr. Meagher's exile, and escape from that exile, were really *excoriating*, if we may use the most suitable word in the English language. What had Mr. Meagher done? He had sought the liberation of his country—a movement which Archbishop Hughes had applauded and even promised to *aid* while it was in progress—but he failed! For his failure and its consequence,—exile, and escape from that exile, "Philo-Veritas," *alias* Archbishop Hughes, reproaches him! Was there ever equal meanness? We wish from the bottom of our hearts that Archbishop Hughes would not desecrate the words "Philo Veritas" (*Lover of truth*), by using them henceforth. Truth! Lover of Truth! Why that is the very last thing that Rome ought ever to claim. She has done all she could to destroy in mankind all idea of the sacredness of Truth. Has she not taught men that *falsehood* is very often just, and even praiseworthy, especially if the interests of the Church (her Church) can be promoted thereby?

But we must dismiss this subject, at least for the present. We would give *all* the articles of "Philo Veritas," the "Editor of the *Times*," "Vindex," and "John Mitchell," *in extenso*, if we could, but they would fill an entire number of our Magazine.

THE MORALITY OF ROME: THE APOSTLES.

The following item appeared in the Cincinnati Police news a few weeks ago.

"A party of Irishmen assembled in a coffee-house on Lock, near Eight street, on Sunday night, and raffled off a cow, for the benefit of a widow woman. They then sat down and had a game of Cards. The police discovered them, and Judge Spooner fined them \$10 each and costs."

Upon this the Catholic *Telegraph and Advocate* remarks as follows :

"This strikes us as a case of great injustice, whatever of law there may be in it. Here are a few evidently kind-hearted and charitable men who stint their own families, perhaps, to buy a cow for "the benefit of a poor widow." *What better deed for the Sabbath day*, whose religious exercises such men had surely not neglected? And because they quietly and innocently amused themselves, after a day so well spent, in playing a game of cards, they are made prisoners, their names published in the newspapers with disgrace, and fined each ten dollars !

"We are no friends to gambling—we never handle a card ; but we ask, where in the Bible, or the decalogue, is it made a sin to play a game of cards? God, we are convinced, saw no sin in the acts of these men, for which the law has so severely punished them. It was well for the Apostles that they did not come under Judge Spooner's jurisdiction, or he would have convicted them, for *casting lots for a successor to Judas*."

Poor Apostles ! What a pity it is that you did not know that your drawing lots after solemn prayer and appeal to the ascended and glorified Saviour, in order to choose a *successor to Judas*, you did not understand that you were giving authority to good Catholics to "raffle for a cow," and then go to "playing cards," at a coffee-house, *alias* "groggery," on the Sabbath day. How much noise and hard-drinking of whiskey took place on the "pious occasion," the *Telegraph and Advocate* does not tell us, though no doubt Judge Spooner could, if interrogated. God sees no sin in a *game of cards* ! No sin in *raffling for a cow* ! This is a specimen of Rome's morality.

The Roman Catholics of New-York have sent to Dr. Newman, through Archbishop Hughes, the sum of £223. Dr. Newman has written a grateful letter in return, in which he states that he will appropriate this money to the erection of a Cemetery !

AMERICAN ROMAN CATHOLICS IN DUBLIN.

A letter in the *Freeman's Journal*, dated Dublin, July 21st, says:

"Our city is now crowded with Americans; some direct from the transatlantic cities, others making Ireland a visit on their return from Rome, France, &c. Mr. Sadlier, of New-York, is in the city. Rev. Mr. Gallagher, of San Francisco, who has been in Rome, Belgium, Paris, &c. securing missionaries and nuns for that distant part of the vineyard, arrived here a few days back. He has already procured eight or ten priests, and I believe six Sisters, who will accompany him to the "land of gold," via New-York. He stopped whilst here at the College of Foreign Missions, and left this morning for Cashel, and afterwards goes to Cork. The Rev. Pastor, (I think of Syracuse, in the Diocese of Albany,) is also in town, spending a few days last week visiting the far-famed "Tara of the Kings" and the historic Boyne. Mr. Ruder, of St. Louis, and family, left this morning for Belfast, to return thence to America. Dr. Ives is at present in London, and expected here next week; Mr. Berrian accompanies him. We are also daily expecting Dr. Fitzpatrick, the Bishop of Boston, and his chaplain. So you will perceive we are quite honored with Americans."

View of Public Affairs.

Never before has the Cholera spread its ravages so extensively over our country in the course of so few months. North and South, East and West, in large cities and small villages, it has made its appearance. It is a just occasion of thankfulness however, that its ravages have been far less dreadful than during some former seasons.

The Yellow Fever has made its appearance in a few of the Southern cities; but thus far it has not been very severe; and the hope is entertained that its visit will not be a protracted one.

In many parts of our country the agricultural interests have been greatly injured from long continued drought. The crops of corn and potatoes, as well as the pasturages, have greatly suffered; and in many places the farmers will be compelled to reduce greatly their flocks and herds. In some of the western and south-western, as well as the middle and eastern states, the fields have been, as it were, burned up; the streams have become dry; and even the wells and

water-springs have failed. In such localities there has been more than the usual amount of sickness, from fevers and affections of the bowels.

In addition to all, there have been a greater number of fires in our cities and towns, and conflagrations in the forests, (especially in Ohio and Maine,) than usual; attended with an enormous loss of property. In all these occurrences the true christian will recognize the dispensations of a just and holy God, who rules the earth in righteousness. Certainly He has sufficient reason for displeasure against us as a people. Never did a nation enjoy greater displays of Divine goodness; seldom has a nation been more ungrateful. May it please Him, who is the Author of "every good and every perfect gift," to grant us those dispositions of mind which we ought to possess, whilst His hand is stretched out, in judgment as well as in mercy, over this land.

The publication of all the official documents relating to the burning of Greytown has doubtless modified, in some respects, the general indignation, which the destruction of that place by the United States ship of war Cyane, excited some weeks ago. It would seem as if that village, of some 300 inhabitants, was little more or better than a rendezvous of worthless people, from various countries. Their conduct had long been outrageous and unendurable. Still, we are inclined to think that a less harsh course might have been pursued. It would be better that the United States, or England, should take possession of the place, and hold it; for it is clear, that the governments in the vicinity are incapable of maintaining a proper state of order and security there. The conduct of the Hon. Mr. Borland, and that of Captain Smith, can in no way be justified.

The war in Eastern Europe advances slowly. The Turks have gotten possession of Bucharest, and the greater part of the Principality of Wallachia; the Russians still occupy Moldavia, from which there is now some prospect that they will be dislodged by the Austrians,—or rather by the Turks, aided by the Austrians, French, and English.

At the date of this writing, (September 1st,) news has arrived that the English and French forces have attacked and taken possession of, the Russian fortifications on the group of islands called *Aland*, (or Oland, as the Swedes and Russians pronounce the word,) lying at the entrance of the Gulf of Bothnia. The strongest of these fortifications is on the Island of Bomarsund. It would be a great thing for Sweden, if the Allied Powers should compel Russia

to restore those islands to her, to whom they once, and for 400 years belonged. Russia wrested them from her within the present century.

It is also reported with great confidence, that the English and French forces in the Black Sea are, at this moment, making an attack by land and water on Sebastapol, the strongly fortified Russian naval station in the Crimea. It is even asserted in certain quarters, that England and France will make a strong effort to get entire possession of the Crimea, the last portion of Russia which the Tartars held, and from which they were expelled in the year (1783) which saw the close of our Revolutionary struggle. Should this report prove true, we may expect to hear very soon some interesting news.

There has been a Revolution in Spain, (at the head of which is General O'Donnell,) occasioned by the improper conduct of the Queen and her infamous mother, and that of the intriguing and worthless *Camarilla*, by which the throne has for the last few years been surrounded. After several days of fighting in the streets of Madrid, and some severe struggles in some of the Provinces, the insurgents triumphed. Espartero has been called to the helm of State. This distinguished Spaniard, one of the best patriots of that country, was Regent of the kingdom during the minority of the present Queen. He is a decided friend to religious toleration and to the circulation of the Scriptures, as we have had occasion to know. But it is very uncertain whether he can carry on the government at present,—so many and so discordant are the elements which are in commotion in the Iberian Peninsula. The Royal Council which Espartero has formed have ordered a Constituent Cortes to be elected. That body is to meet on the 8th of November, to form a new Constitution. Much will depend on the character of that assembly. Concha has been appointed Governor General of Cuba. This is well; probably a better man for the post could not be found in Spain.

The King of Saxony has been killed by a fall from his carriage and the kick of a horse. He was a worthy man. His brother, the Duke John, who is a good deal of a scholar and philanthropist,—but not very popular—succeeds him. The new King is a Roman Catholic, (as was his brother,) though the nation is Protestant.

It is greatly to be feared that there will be dreadful ravages, in the armies in the lower valley of the Danube, from cholera and fevers in the autumnal months. May God hasten the time when wars, and all their horrible consequences, will be known no more; when that

"Kingdom," or "Reign," which consists in righteousness, peace, and joy in the Holy Ghost, shall be established over all the earth!

Juvenile Department.

DIALOGUE NO. 16.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France, (Tenth Conversation.)

Eddie. And now, dear father, we are going to have our last conversation respecting France; I think you promised to tell us something about the Infidels of that country.

Father. Yes, Eddie, I told you that we should conclude our conversation about France with some remarks respecting the Infidelity of that country.

Willie. I have heard that there are many Infidels in France. If that be so, I should like to know why it is.

Father. That is a very important inquiry, my child; that there are many people in France who have turned away from Christianity is very certain. Every one who visits France has the proof of this fact presented to his observation on all hands. You were both too young when we left France to remember much about the people. But so long as we lived in Paris, we could not tell the difference between the Sabbath and any other day of the week, so far as the conduct of the people was concerned. They did as much work on Sunday, at least till 4 o'clock in the afternoon, as on Saturday, and more than on Monday. In the evening the places of amusement were more crowded on the Sabbath than on any other. Not one person in ten went to church at all. The same thing was true of all the other great cities in France; nor has the state of things much improved since, although efforts are now making to bring about a better observance of the Lord's day.

Eddie. What is this great Sabbath-breaking owing to, dear father?

Father. To the great prevalence of Infidelity.

Willie. But why should Infidelity prevail so much in France?

Father. I will tell you, my children; and I wish you to pay much attention to what I am going to say, for the subject is of great moment. You know that I told you of the dreadful persecutions which the Protestants endured in France throughout the reigns of all the kings of that country, from Francis I. to Louis XVI., inclusive, (there were *ten* of them,) with the exception of Henry IV. By these persecutions and the troubles which they occasioned, the Protestant religion was almost extirpated. The great Reformed Church

of France once (in 1572) had eighteen hundred ministers, and the day came when it had but one, (about 1740,) it is said! For a hundred years and more (1685 to 1786) the Protestants could do nothing to promote their religion openly. This I have told you before. During all that period the Protestants did not *publish* a book, or a tract even, in France. They could *print* nothing unless in the most secret manner. They had to get such books as they could from Switzerland and Germany, and especially from Holland, where French "refugees" resided in great numbers.

Eddie. During all this time the Roman Catholic Church must have had the ground to herself.

Father. Exactly so, and that is what almost ruined her. Having no longer antagonism from the Protestants to dread, Rome did as she pleased. For much of that period the Jesuits controlled in all religious questions. It is true that the *Jansenists*, who were a sort of Roman Catholic *Puritans*, and held much more of the Truth than the other Romanists, did for a while oppose them, but *they* were at length put down.

Willie. Will you tell us, dear father, as you go along, whether there are any Jansenists still in France.

Father. There are some, but their number is comparatively small. In the city of St. Etienne there are some hundreds, as well as in the villages and hamlets around, where they make the beautiful *ribbons* which are brought to us from France, as well as much cutlery. There are Jansenists in other parts of France. In Paris there are a few. I am told that the celebrated Charles Dupin, President of the Academy of Science, and his two brothers, distinguished lawyers, are Jansenists. But the Jansenism of the present day tends strongly to fanaticism. They seem to think that the Third Person of the Trinity will appear *incarnate* in the world, (as the Second did,) and bear the name of Elias or Elijah! But let us go on.

The Jansenists as well as the Protestants having been put down in France, Rome showed what was her true character. Many of the distinguished members of the Hierarchy, Cardinals, Archbishops, and Bishops, became courtiers and flatterers of royalty; and some of them, such as Richillieu, Mazarin, and others, became statesmen. The lives of many of the inferior as well as the superior clergy became corrupt, and often scandalous.

Willie. And was not the effect of all this deplorable?

Father. It was, indeed, most deplorable. Such great *Infidel* writers as Voltaire, Diderot, D'Alembert, Volney, and Rousseau appeared, and they wrote Christianity into contempt; I mean what they mistook for Christianity, for most of them knew nothing more of Christianity than what they saw in the Roman Catholic Church. Nor is it wonderful that they turned away from *such* a Christianity.

Eddie. I thought Rousseau was a native of Geneva, and not of France?

Father. That is true, but he wrote in French, and his writings had immense circulation in France. And although he was not such a *bitter* enemy to the Christian religion as Voltaire, yet his writings did much to corrupt society to its very core.

Eddie. I remember that the Genevese erected a bronze statue to him on a little island in the lower end of the lake of Geneva, and almost in the center of that city.

Father. Yes, one can get over to the islet-garden in which it stands by means of a little bridge that runs from the one which crosses the lower end of the lake, and serves to unite the Geneva on the right or north bank of the Rhone, which issues from the lake at that point, with the Geneva on the left or south bank of the lake and the river.

In the latter half of the last century almost all the higher classes of the people in France, including, it is believed, many of the clergy, became Deists and Infidels. Infidelity went down into the masses and turned vast numbers of them away from Christianity. All this prepared the way for the bloody scenes of the Revolution of 1789.

Willie. But are the Infidels of France of the present day such bad men as were those of the First Revolution?

Father. By no means, my dear boy. There are bad men among them, without doubt. That was seen in 1848, in the writings and conduct of some of the "*Red Republicans*," as they were called, who figured so much in the scenes of May and June of that year. But generally speaking, the Infidels of France of the present times are such from ignorance and indifference. Many low and scurrilous Infidel books are still circulated throughout the country which poison the morals of the people, and turn the masses away from Christianity. And yet the Infidels of France, of our day, are not generally *hardened* in their hatred and hostility to Christianity. On the contrary, they often manifest a desire to hear or learn something about it; that is at once surprising and encouraging. I often *heard*, when in France, and I have often *read* since, most interesting accounts of the conversion of Infidels in that country. I have myself often conversed with Infidels when traveling there, and have been greatly struck with their candor; and their readiness to hear the subject of religion discussed was truly remarkable. They are very different Infidels from those which exist in our country. Men who have known the truth and turned away from it—men "who love darkness rather than light, because their deeds are evil." Indeed, I hardly know which are the most accessible to the truth, the serious Roman Catholics in France or the reflecting Infidels. Many of both classes have been brought to the knowledge of the Gospel within the last few years.

Eddie. Do you suppose, dear father, that the Infidels in France are as numerous as the Roman Catholics?

Father. I do not know, my dear boy; but I know that when Mr. Alton Shée declared in the Chamber of Peers, seven or eight years ago, that the majority of the French nation did not frequent the Roman Catholic Churches, and that in *that sense* France was *not* a Roman Catholic country, those who opposed him were forced to acknowledge by their silence that it was true. But here we must take leave of France. Our next conversation will relate to Belgium.

Miscellaneous.

CHASTENING IN LOVE.

Blessed is the man whom Thou chastenest."

(By SIR ROBERT GRANT.)

O SAVIOUR, whose mercy severe in its kindness,
Has chastened my wanderings and guided my way,
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy;
And still in displeasure thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossoms blushed bright, but a worm was below;
The moonlight shone fair; there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe,
And bitterness flowed in the swift flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven,
Would be bright as the summer, and glad as the morn;
Thou show'dst me thy path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renoun;
I grasped at the triumph which blesses the brave;
I asked for the palm-branch, the robe, and the crown;
I asked—and thou show'dst me a cross, and a grave,

Subdued and instructed at length to thy will,
My hopes and my longings I fain would resign;
O give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy, but they roll not below;
There is rest—but it dwells in the presence of God.

VOLTAIRE'S DEATH.

The awful details of Voltaire's death are too well known to need repetition. The following authentic anecdote may be interesting:

"Some years ago, an individual well known and highly respected in the religious world, narrated in my hearing the following incident. In early life, while with a college companion he was making a tour on the continent, at Paris his friend was seized with an alarming illness. A physician of great celebrity was speedily summoned, who stated that the case was a critical one, and that much would depend upon a minute attention to his directions. As there was no one at hand upon whom they could place much reliance, he was requested to recommend some confidential and experienced nurse. He mentioned one, but added, 'You may think yourself happy indeed, should you be able to secure her services; but she is so much in request among the higher circles here, that there is little chance of finding her disengaged!' The narrator at once ordered his carriage, went to her residence, and much to his satisfaction, found her at home. He briefly stated his errand, and requested her immediate attendance. But before I consent to accompany you, permit me sir,' said she, to ask you a single question; Is your friend a Christian?' 'Yes,' he replied; 'he is indeed a Christian in the best and highest sense of the term; a man who lives in the fear of God. But I should like to know the reason of your inquiry?' 'Sir,' she answered, 'I was the nurse that attended Voltaire in his last sickness, and for all the wealth of Europe I would never see another infidel die.'"—*Ford's Damascus.*

"The following is an interesting statement of facts respecting San Francisco:—The population has increased about 8,000 during the past year, and it now numbers about 59,000. The members of the Bar already number about two hundred. There are ten schools, with 1,250 scholars. Churches eighteen, and church-members about 8,000. Of newspapers, there are twelve daylies, two tri-weeklies, one commercial, one French,

and one Sunday paper. The Fire Department consists of fourteen companies, with twelve engines and three hook and ladder trucks. There are two government hospitals, one hospital in course of erection by a benevolent society, and an alms-house, all having together about 600 patients. The property in the city is estimated to value about \$40,000,000, and it appears that during 1853, 100,000,000 pounds of flour and meal, worth \$5,000,000; 20,000,000 pounds of butter, worth \$4,000,000; 25,000,000 pounds of barley, worth \$500,000, and 80,000,000 feet of lumber, worth \$4,000,000, were imported; and the total imports are more than \$35,000,000, or an average of more than \$100 for every person in the State. The freights to vessels coming into port during the year were \$11,752,034, and the duties collected at the Custom House were \$2,581,975. The only exports worthy of notice were about \$60,000,000 of gold dust, and 18,800 flasks of quicksilver, valued at \$683,185. The persons arriving at the port were 55,000, and those leaving were about 50,000. There were about 1,000,000 of letters sent during the year to foreign and Atlantic ports. The arrivals for the year were 1,028 vessels of 558,755 tons, and the departures were 1,653 vessels of 640,075 tons.

Notices of Books.

LIFE OF REV. DR. ARCHIBALD ALEXANDER, by the Rev. James W. Alexander, D. D. and published by Charles Scribner. We spoke in advance of this interesting work in the May number of our Magazine, and now that we have read it, we can truly say that it is worthy of all the praise which it has received. It is one of *the* books of this time.

RUSSIA, TRANSLATED FROM THE FRENCH OF THE MARQUIS OF CUSTINE; D. Appleton & Co.—This work, the production of a witty Frenchman, was well received in France and England on its first appearance, and has been republished at a seasonable conjuncture. The author pretends only to describe what he has seen with his own eyes. His noble rank in France does not prevent him from expressing his mind with candor, and reprobating with severity the foibles of the privileged classes. What Custine saw may be confidently believed, though some of his anecdotes must be received with a grain of allowance. His work is well written, lively, and among the most entertaining productions of the day.

THE APOCALYPSE UNVEILED, is a work in two volumes, published by French, at the Bible House. We have given an extract from this curious work, and shall speak of it again.

LECTURES ON THE TRUE, THE BEAUTIFUL AND THE GOOD, by M. V. COUSIN; D. Appleton & Co.—A new work by this distinguished French author, whose "History of Modern Philosophy" is so well known and appreciated in this country, will be received with pleasure by the American public. The present contains a *resume* of the philoso-

phical theories and system of the author, more distinctly and completely stated than they can be found elsewhere. If any additional recommendation on our part be necessary, it will be sufficient to add, that the book is published in a style of more than common excellence and beauty.

FLORENCE EGERTON, OR SUNSHINE AND SHADOW; BY THE AUTHOR OF CLARA STANLEY, (R. Carter and Brothers,) is a story for youth. Its tendency appears to be promotive of youthful energy and conscientiousness; and if the whole is as entertaining as the pages over which we have cast our eye, we do not hesitate in predicting that Florence Egerton will be a great favorite with our young friends.

THE HIVE OF "THE BEE-HUNTER," by T. B. THORPE. (D. Appleton and Co.) This volume contains a repository of sketches, and, we have little doubt, in the main, faithful descriptions of life among the inhabitants of the "Far South-West." The accounts of arrow-fishing, and of hunting, will no doubt be read with great interest by all. Intermingled with the stories are descriptions of scenery and manners, and the work is dedicated to the lovers of nature. The wood-engravings are numerous and well executed.

GRATITUDE: AN EXPOSITION OF THE HUNDRED AND THIRD PSALM, by the REV. JOHN STEVENSON. (R. Carter and Brothers.)—The publishers have done a real service to the Christian public in introducing to them a new work by a well known and beloved author. The duty of gratitude is one of those which are most apt to be forgotten, though incentives to it are more numerous than to any other. Mr. Stevenson has stated them fully and forcibly, following, for the most part, the order of the remarkable Psalm which forms the ground of his work.

GAVAZZI'S LECTURES, (complete,) published by Mr. Dodd and the American and Foreign Christian Union. We are happy to learn that a new edition of this interesting work has been called for and is selling rapidly. The former edition consisted of 3,000 copies. The work meets what is felt to be a great want of these times.—the want of reliable information respecting the true principles and dangerous nature of Romanism.

THE CHRISTIAN RETROSPECT AND REGISTER of the First Half of the XIXth Century, with a supplement, by R. Baird. Mr. Dodd has just published the fifth edition of this small and popular work, which gives, in few words, a large amount of valuable information respecting the Scientific, Moral, and Religious Progress of the world during the by-gone part of the present century.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE
1st OF AUGUST, TO THE 1st OF SEPTEMBER, 1854.

MAINE.

Bath, Central Ch. to make George Dounell,
L. M. \$48 73
Limerick, Mrs. Hannah Eastman for L. M. 5 00

NEW HAMPSHIRE.

Nashua, Bapt. Ch. 26 65

Nashua, 1st Cong. Ch. to make Jesse Crosby,
L. M. \$32 71
Pearl-st. Ch. K. W. Lane in full L. M.
\$15; Others \$35 17, 50 17
Union Meeting, 11 41
Manchester, Hiram Brown for L. M. 10 00
Keene, 1st Cong. Ch. Dr. Daniel Adams in
part to make Mrs. Lydia Kendall, L. M.
\$15; Others to make Mrs. Susan Boies, L.
M. \$34 07 49 07

VERMONT.

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| Chelsea, Cong. Ch. and Soc'y | \$16 34 |
| Vergennes, Cong. Ch. and Society, Rev. H. F. Leavitt to make Samuel Morgan, Esq. L. M. | 46 00 |
| Brattleboro, Cent. Cong. Ch. to make Rev. Geo. P. Tyler, L. M. | 94 22 |
| West Cong. Ch. | 19 75 |

MASSACHUSETTS.

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| Williamstown, Cong. Ch. | 34 60 |
| Boys in Mr. Swan's School | 2 00 |
| Students of the Senior Class, \$16; of the Junior Class, \$30; of the other Classes \$32, to make Gen'l and Madam Beckwith of La Tour, Piedmont, L. M. | 72 00 |
| Pittsfield, additional | 5 00 |
| Lee, by the hands of Jerusha L. Perry, to make Hon. Sam'l Gates, L. M. | 20 00 |
| Conway, Cong. Soc'y | 75 23 |
| Lawrence, Sab. School of Lawrence-st. Ch. from Wm. Thaxter's Class, \$27; B. Coolidge Class, \$3 to constitute Wm. Thaxter, L. M. Mrs. W. A. Kimball, \$4. | 84 00 |
| Wayland, Evan, Cong. Ch. in full to make Rev. Henry Allen, L. M. | 10 00 |
| New Bedford, North Church. | 20 00 |
| Franklin, Ladies Benevolent Society for a Missionary at the West | 26 00 |
| Lincoln, 1st Cong. Ch. in part to make Rev. W. C. Jackson, L. M. | 10 50 |
| A Friend in Mass. | 50 |
| So. Dedham, Cong. Ch. in part to make Rev. Moses M. Colburn, L. M. | 21 51 |
| Sharon, Cong. Ch. | 20 52 |
| East Cambridge, Evan, Cong. Ch. in part to make Rev. J. L. Bennett, L. M. | 14 24 |
| Brimfield, Cong. Ch. | 22 00 |
| Lowell, Free Will Bapt. Ch. in full to make Rev. A. K. Moulton, L. M. | 8 64 |
| Wesleyan Meth. Church | 8 00 |
| Mrs. Southwick, | 5 00 |
| Kirk-st. Church, | 35 10 |
| Appleton-st. Church, | 31 30 |
| Norton, Mrs. W. C. Sawyer, | 2 07 |
| Greenfield, 2nd Cong. Ch. "bal" | 1 50 |
| So. Hadley, a few Ladies of the Mt. Holyoke Seminary, | 10 00 |
| Colerain, Cong. Ch. | 11 00 |
| Ashfield, Cong. Ch. Gents' Ass'n, \$10 45; Ladies Ass'n \$9.40, | 19 85 |
| Ware, East Cong. Ch. Okin Sage L. M. \$30; G. C. Gennison, \$5; Joseph Lawton, \$5; W. S. Breckenridge, \$5; Others to make John Lovell, L. M. \$54 33, | 99 33 |

RHODE ISLAND.

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| Slatersville, Cong. Church in full to make Arthur Young, L. M. | 23 00 |
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CONNECTICUT.

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| Sharon, Cong. Ch. | 11 00 |
| Middle Haddam, Cong. Ch. to make Rev. J. Kilburn, L. M. | 11 00 |
| Glastenbury, David Hubbard, | 15 00 |
| Darlen Depot, Cong. Soc'y to make in full Rev. Ezra D. Kinney, L. M. | 15 00 |
| N. Cornwall, Cong. Ch. collection \$22 72; supplying, pulpit \$10, | 32 72 |
| Madison, Cong. Ch. | 30 75 |
| New Haven, So. Cong. Ch. and Soc'y | 101 12 |
| Chapel-st. Ch. in part Elihu Atwater, \$25; Henry L. Whittlesey \$15; Mrs. Chas. Ball \$10, | 50 00 |
| Yale College in part Rev. C. A. Goodrich, D. D. | 10 00 |

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| Westville, Cong. Ch. and Soc'y | \$10 00 |
| Hartford, North Bapt. Ch. and Soc'y in part E. Bales, \$10; J. S. Curtis, \$5; J. B. Gilbert, \$5; W. S. Bronson, \$3; L. Howard, \$3; C. G. Smith, \$3; H. Schulze, \$3; J. W. Dimmock, \$3; Others, \$6, | 41 00 |
| South Bapt. Ch. in part Albert Day, \$5; Albert F. Day, \$5; Norinan Burr, \$1, | 11 00 |
| Bristol, Cong. Ch. and Soc'y J. C. Brown, \$5; Elijah Darrow, \$5; Thos. Barnes, \$5; E. C. Brewster, \$5; H. H. Sheldon, \$3; Anson L. Atwood, \$3; John Birge, \$3; Stephen Taylor, \$3; E. O. Goodwin, \$3; E. Ingraham, \$3; H. T. Cook, \$3; Others constituting the Past. Rev. Wm. H. Goodrich a L. M. \$52 67, | 93 67 |

NEW-YORK.

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| Newark Valley, Presb. Ch. bal. | 5 00 |
| Silver Creek, Presb. Ch. in part to make Rev. Stewart Sheldon, L. M. | 16 00 |
| Perry Village, Presb. Ch. in part to make Rev. Jos. R. Page, L. M. | 17 00 |
| Bapt. Ch. in part to make Rev. H. R. Brooks, L. M. | 5 00 |
| Owasco, Sand Beach Reform. Dutch Ch. bal. | 3 25 |
| Clarence, Presb. Ch. balance, | 5 75 |
| Meth Ch balance, | 25 |
| Prattsburgh, Presb. Ch. | 21 47 |
| Bapt. Ch. in part to make Rev. W. F. Purington, L. M. | 5 31 |
| Eaton, in part to make Rev. H. E. Ruggles L. M. | 10 00 |
| Sherburne, | 28 72 |
| Smyrna, | 7 00 |
| Camden, M. E. Ch. | 2 19 |
| Presb. Ch. in part, | 21 03 |
| Holland Patent, balance, | 4 90 |
| Pitcher, Bapt. Ch. | 5 41 |
| Presb. Ch. | 6 53 |
| Sauquoit, Presb. Ch. balance, | 5 00 |
| Camden, Presb. Ch. balance. | 1 50 |
| Cambridge, Associate Ch. in part, | 5 04 |
| Presb. Ch. | 13 43 |
| Coventry, 2nd Presb. Ch. | 8 00 |
| Fulton, Presb. Ch. in part, | 41 53 |
| Utica, R. D. Ch. in part, | 47 50 |
| 1st Presb. (Ch. in part, | 75 50 |
| J. H. Edwards, Esq. | 2 00 |
| Cincinnati, | 3 13 |
| Chittenango, R. D. Ch. | 8 45 |
| Kingston, 1st Reform. D. Ch. | 20 80 |
| Hudson, Reform. D. Ch. | 21 00 |
| Kingston, 2nd Reform. D. Ch. | 10 50 |
| Jamaica Presb. Ch. addit. | 16 00 |
| Plattekill, Rev. Loring Brewster, | 25 |
| New-York city, Mr. Atkins, | 6 40 |
| Elmira, S. Benjamin, Esq. | 5 00 |
| Sherman, Cong. Ch. balance, | 6 00 |
| Canandaigua, Cong. Ch. in part, | 34 25 |
| Horseheads, Presb. and Bapt. Chs. to make Rev. Warham Mudge, L. M. | 20 00 |
| Griffins Mills, Cong. Ch. | 5 00 |
| Corning, Presb. Ch. in part, | 11 33 |
| Bapt. Ch. | 2 00 |
| Saugerties, Ref. D. Ch. Caatsbaan, | 5 00 |

NEW JERSEY.

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| Mendham, M. E. Ch. Rev. Mr. Yard, | 8 00 |
| Ewing, Presb. Ch. | 37 51 |
| Blawenburgh, R. D. Ch. in full to make Rev. Thos. B. Romeyn and Mrs. Amelia A. L. Romeyn, L. Ms. | 13 12 |
| Morristown, Collec'n in 1st Presb. Ch. (Mrs. Bonnette) in part, | 16 00 |
| Perth Amboy, S. E. Woodbridge, A. M. | 100 00 |
| New Brunswick, 2d Ref. Dutch Ch. Rev. S. Woodbridge, | 25 00 |

PENNSYLVANIA.

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| Philadelphia, Missionary Society of the 1st Independent Ch. | \$25 00 |
| Chesnut Hill, Presb. Ch. | 71 00 |

TENNESSEE.

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| Moscow, Cumberland Presb. Ch. per Rev. J. S. Pickens, | 8 00 |
| Boonville, Cumberland Presb. Ch. per Rev. W. C. McGehee. | 5 00 |

MISSOURI.

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| St. Louis, Pine-st. Presb. Ch. Capt. B. H. A. Whiteley and Daughter to make him a L. M. \$30; Joseph Charliss, part L. M. \$20; J. H. Alexander, \$10; R. M. Hanning, \$10; S. Robbins, \$10; J. T. Chappel, \$5; W. G. Clarke, \$5; Others, \$10 05; which makes Rev. S. B. McPheeters, L. M. | 100 05 |
| South Presb. Ch. which makes Rev. James A. Page, L. M. | 80 00 |
| 2d Baptist Ch. Hon. M. Brotherton in part L. M. \$20; D. B. Gale, \$10; others \$11, | 41 00 |
| 1st Meth. E. Ch. South, which makes Rev. Robert A. Young, L. D. | 81 05 |
| Assembly Presb. Church which makes Rev. W. L. McCalla, L. M. | 32 00 |
| Mound Presb. Ch. makes Rev. W. L. Parks, L. M. | 39 00 |
| Fairmount Presb. Ch. | 10 45 |
| 1st Trinitarian Cong. Ch. S. M. Edgell, L. D. \$100; W. G. Webb, L. M. \$30; A. D. Pomeroy, L. M. \$30; Rollin Clark, L. M. \$50; E. W. Blatchford, to make Nathaniel Hopkins Blatchford, L. M. \$30; S. D. Eaton, \$30 to make Mrs. Caroline E. Eaton, L. M.; S. N. Kellogg \$10; T. H. Knox, L. M. \$30; John S. McCune, L. M. \$30; Rev. T. M. Post, \$5; N. G. French, \$3; S. Plant, \$5; S. A. Plant, \$5; M. D. Plant, \$5; C. Knight, \$5; W. H. Rice, \$5; H. W. Rice, \$10; M. Kerr, \$10; R. P. Studley, \$10; S. Nourse, \$10; J. A. Chapin, \$5; others \$21 70, | 439 70 |
| 1st Presb. Ch. R. Scarritt, | 10 00 |
| 1st Ger. M. E. Ch. to make Rev. Jno. Smith, L. M. | 37 00 |
| Centenary M. E. Ch. South, balance to make Rev. J. F. Truslow, L. M. | 5 00 |
| 1st M. E. Ch. South, balance to make Rev. R. A. Young, L. D. | 19 00 |

ILLINOIS.

| | |
|---|-------|
| Alton, 1st Presb. Church to make Rev. A. T. Norton, L. M. | 46 05 |
| Union Meeting, | 11 44 |
| Jerseyville, N. S. Presb. Ch. | 42 45 |

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|---|---------|
| Jerseyville, Baptist Church, | \$16 75 |
| M. E. Church, | 10 40 |
| Jacksonville, M. E. Church, to make Rev. C. James, L. M. | 40 59 |
| Christian Church, to make Rev. A. G. Kane, L. M. | 30 00 |
| Springfield, Third Presb. Ch. in part, | 25 00 |
| Christian Church, | 9 50 |
| Bapt. Ch. to make Rev. W. Sym. L. M. | 30 00 |
| Bloomington, O. S. Presb. Ch. to make Rev. F. N. Ewing, L. M. | 50 02 |
| M. E. Church, to make Rev. William Rutledge, L. M. | 30 00 |

INDIANA.

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|---|-------|
| Monroe, M. Church, to make Rev. Joseph M. Sadd, L. M. | 30 00 |
| Franklin, College, | 2 50 |
| N. S. Presb. Church, | 3 00 |
| Mr. Manwaring, | 5 00 |
| Hopewell, O. S. Presb. Church, part L. M. | 23 80 |
| South Hanover, Bethel Church, Asso. Refd. in part L. M. | 17 25 |
| Madison, Individuals, | 4 00 |
| North Worthington, Pisgah Ch. & others, | 30 25 |
| Hopewell, Rev. M. Sadd, | 6 00 |
| Vernon and Dupont, Collections, | 13 80 |
| Hanover, O. S. Presb. Church, | 15 10 |
| Carmel, Asso. Ch. to constitute Rev. Mr. Arnot, L. M. | 85 50 |
| Columbus, N. S. Presb. Ch. in part L. M. | 26 80 |
| Greensburg O. S. Presb. Ch. in part L. M. | 27 05 |
| Kingston, Congregation, | 14 50 |
| Madison, Rev. W. D. Rosseter, to constitute Mrs. M. L. B. Rosseter, L. M. | 30 00 |

OHIO.

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| Springfield, 1st Presb. Church, by hands of the Pastor, | 30 00 |
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MICHIGAN.

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|---|-------|
| Mount Clemens, Bapt. Church, | 2 20 |
| Presb. Church in part to make Rev. H. N. Bissell, L. M. | 15 00 |
| Rochester, Cong. Church, | 5 40 |
| Romeo, Cong. Church, in part to make Rev. Philo B. Hurd, L. M. | 26 00 |
| Saint Clair, Cong. Church, in part to make Andrew Blaikie, L. M. | 25 00 |
| Pontiac, Cong. Church, | 6 00 |
| Presb. Church, (O. S.) H. W. Lord, \$4; J. A. Weeks, 50c. O. F. North, 50c. | 5 00 |

WISCONSIN.

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| Racine, 1st Presb. Ch. Rev. Z. M. Humphrey, | 35 23 |
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ERRATA.—New Haven, Conn. Mrs. Lucy Stone, who donated \$7, should be Mrs. Lucy Starr.

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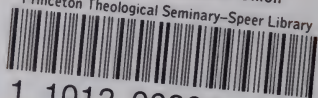
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